

OR Silanus, preserv'd by R. Waller

# Magna Charta; More News from Rome:

Discoursed of between a Poor Man & his Wife.

AS ALSO

A new Font erected in the Cathedral Church of Gloucester in October 1653. and consecrated by the reverend moderate Bishop, Dr. William Nicolson, Angel of the said Church, according to the account of that infamous  
ly famous Man, Dr. Lee.

A S

Also an Assertion of Dr. William Warmstry, Dean of Worcester, wherein he affirmeth, that It is a lesser sin for a man to kill his Father, than to refrain coming to the divine service established in the Church of England.

The opinion concerning of a particular Person,  
The opinion concerning each in the mystical  
Body of Christ.

The Members of the mystical Body distinctly discoursed on,  
By the said Poor Man and his Wife.

Imprinted at London for the Author, for the only benefit of his Wife  
and Children, anno. 1653. when time shall come.



1797. Vol. 1. No. 1. Price 12d. A new Series of  
Journals for the year 1797. Vol. 1. No. 1. Price 12d.

# The Epistle Dedicatory,

To my dear and beloved Wife.

**D**ear Wife, I think it most proper, to dedicate the ensuing Discourse unto your self, for the use and benefit of my Children: some of them, by reason of their tender age, are not as yet able to read; I hope you will see them learn to read (if I dye,) and also instruct them the best you can. The Discourse is partly the same which was discoursed on between our selves: I know if any should see it, they will be apt to say, it is simple discourse; let them know, that it comes from poor country simple folks; and yet not more simple, than that which is in Ridiculous Mus, the Church Cartachism, which teacheth to tell three lies in one breath; Wherein I was made a Member, &c. They may say likewise it wants method; let them know, that men and their wives do not always talk by method, but one among another. The Times you know are much inclined to Superstition, that's but the Mother of Idolatry, and dwelling in a place where 'tis much used, some of them are inclinable to run to the Worship, to hear the Organs, the Singing-men and Boyes; they account it fine pastime, to see the Bishop in his Lawn-Sleeves, the Doctors and Prebends in their Fools Caps, Superstitious Habits and Formalities, like Stage-Players, or Morrice-Dauncers, is pretty sport to them; they may in good earnest be drawn to a liking of it, and so in time joyn with them in their false worship.

The Discourse I have obtained to be printed, hoping it may inform them what is Superstition: and the example of Parents is many times prevalent with Children for imitation, be it good or evil: I can speak by experience; My father and mother were both of them Church-Papists, and dwelling in a country village, where there was only a Reading-Priest, they commonly went to the Service, or Even-Song (as it is called) and saw nothing in it that might justly offend them; my mother taught me Popish prayers, my father would go to his private Devotion: he dying when I was but nine years of age, left me, among other things in present possession, a stock of Popish Trinkets, Books with pictures in them, one Latin book in Folio, with thick covers of wood, the leaves parchment, gilded down the margin, and on the top with letters and faces in them, Images, Beads, and a Crucifix, which was the finest of my gods; and although my Father never taught me to use any of them, yet so weak I went with them; the Images had some small adoration; the Beads, I understood not the use of them; the Crucifix, a fine face neatly gilded, I prayed unto. My school-fellows had a game, called, Tray-trip, at which they played for such war as they had, I fell at it likewise, and out went the Parchment leaves, and quickly brought the thick wooden Covers nearer together; then

### The Epistle Dedicatory.

to my Beads, I went to work with them, one after another; then to my Crucifix, hoping that might fetch all back again; I tript it so long, that at last I tript all away: I have admired why the Devil would stand by, as commonly he doth at gaming, and see his young disciple thus cheated of his gods, but that he thought to put them into the hands of the bigger boyes, which might employ them more to his advantage.

I could wish that all Superstition, all Romes Remnants, Reliques, Rites and Rags were at stake, between the Devil and the Pope, at sweep-stake; I could wish the Devil the winner, on condition he would carry them to the bottomless Pit from whence they came, and burn them. But stay a little, give the Devil his due, they be his own already, only out of good will and courtesie, he spares hem the Church of England, for ornament and decency; neither is the Devil so very a fool, nor so bad a husband, to burn that for trash, so long as it will serve to help to make a hedge to keep honest godly Preachers out of the Pulpit, which otherwise might help to dispossess him of his kingdom.

It is storied of a Noble Person, who invited an Emperour to dinner, where among the rest of superfluous Neednots, there were two rich Cupboards of Glasses of much value and high esteem with the owner; the Noble Person had a Blackmoor, who by accident brake one of the Glasses, whose punishment for the fact must be no less than death, & such a death, as that he must be thrown into a great pond, to be devoured of the Lampreys which were therein; the Blackmoor gets him into a corner or hole, and there roars and cryes most hideously: the Emperour taking his leave, and as he was going away, he heard a fearful cry, and enquiring what the matter was, it was told him; he sends for the Blackmoor, who relating the matter, with the circumstances, the Emperour returns to the Noble Mans house, and with a stick he had in his hand, brake all the Glasses; the Noble Man demanded of him wherefore he did it, he answered, It were better that all the Glasses were broken, were they a thousand times so many, rather than that the pretious life of one man should be cast away.

It were better that all Romes Remnants, Reliques, Rites, &c. now in use in the Church of England, were sent to Hell from whence they came, rather than that one honest godly Preacher should have his mouth stopt, for that he cannot endure that the Rags of the old Whores rail should be drawn through his teeth.

But I know Wifē what they will say, that a man of my condition should not meddle with these things, it's fitter for persons of higher quality than I am, being of mean descent for parentage, and a poor man.

To which I should answer their reverend Lordships, were they present, that I have more cause to stand for my master Christ, than they for Antichrist, and that with more boldness too; and for my parentage, true it is, I am meanly descended: my; Abavus. (for I find no Latin word beyond it for a great

Grand

### The Epistle Dedicatory.

Grand-Father) Japhet, the third son of Noah, from whom came the Gentiles, in the interval of worlds, was a companion, as for clean, so for unclean Beasts, for Asses, Pigs and Wolves, and other unclean Beasts: from his loins, I received a swinish hellish nature, swarming with divers lusts: and an Ass-like head, stupid and dull, without any true understanding of any divine Mysteries, or saving Knowledge; and therefore can justly claim nothing for my Coat of Arms, but a Pigtail, and an Ass's head for the crest. If any of you step further into the old world, and speak with the old man, there you will find the fountain as purely corrupt (if I may use that Epithite) as the stream; only you may take thence a coat of fig leaves, which will be too short to hide your cloven-footed devillish natures. If you think to come back into this world, to old Jacobs, and think to take up a coat there; which, as I have heard some say, who pretend to have skil in Heraldry, that the rise of it is founded from Jacob, falsely understood to be Coats of Arms, which he declared as blessings which should come upon his sons, he would tell you (if alive) that those propheticat Predictions which he uttered by the instinct of a divine Spirit, were never intended as presidents to make proud fools Coats of Honour; and therefore you may return, and take up my Coat, with the addition of a Wolfs skin; which is as honourable as an Arch-Bishops Miter; and that as truly honourable as the Popes Triple Crown.

My Reverend Lords, give me leave to pig it once more with you; I am the poor Pig that feeds in a bare-bitten Common, a dish of grains, whey or wash falls to my share, wherewith I am contented, and my eares secure: You had some better pasture or feeding than mine, but Pig-like, whyning and discontented therewith, you are crept through the hedge into the corn or bean-fields, and there you are up to the ears, and above the ears too, you were never turned in at any gate; if the Hayward or Field-keeper should come, peradventure you may answer the trespass with the forfeiture of your ears: and lest that you should not understand me, we will unpig our selves, and then give me leave to take a turn with you in your Pallace Parlour, and there I shall tell you, that the station wherein you stand, is none of Christ's institution: you enter but as Jackdaws into steeples; you are not entered in by Christ, who is the door, and therefore but Thieves and Robbers. Diocesan Bishops are but of humane institution. Cambden in his Britannia, tells us, that Dyonisius was the first that divided Italy into Dioceses and Parishes: And its not unknown to you, who first divided England. What have you to do, to lord it now over God's Heritage, and to undertake the Office of Apostles, nay of Christ himself? wherein you are Blasphemers, in that you presume to give the holy Ghost to your Creatures, who are therein guilty of Blasphemy; when by your imitation, you are as incomparable to Christ and his Apostles, as the Apes on the Alps to Alexanders Army. These, with the rest of your Usurpations, take heed you do not answer with the loss of your souls.

And

### The Epistle Dedicatory.

And as you have been the grief of the Godly in Ages past, so you are at this day; and as you live undesired, so you die unlamented by the Diocess wherein you domineer; and no more lamentation made for you, than for the most sordid Catchpole in the Country: and when any of you die, I have not heard that ever the Diocess went to prayer for a supply in your places.

The premises consider'd; I shall assume the boldness to tell you, that forasmuch, as I hope, that there was as great a price paid for me, as for the best of you, and that by him who is nor specter of persons, and hath made all Nations of one blood, that qua man, I am as good a man as the best of you. And although my condition in the world be such, that in hard times, with the rest of my poor neighbours, I have entertained Bishop Bean, Doctor Barly, and Parson Pease at the upper end of my table, with a cup of Cow Beer, as good as the best Gentlemans Oxe in the Country drinks (and glad I could see them there) yet would not I change my present condition with any of you for the best of your Bishopricks, which was at first cheated from the poor Country, nor for the future swop souls with you; in which trade of soul swopping some of you have much skil.

Well Wife, this I could tell them, if they were present: but good Wife, keep this Letter close, for if the Bishop should meet with it, as lately he meet with a Book & Letter, of which I am the supposed Author, it may be as much as my liberty is worth: and for the Books, for fear lest any of them should be lost, give the Children a charge to keep them safely: if any accidentally meet with any, I desire they woul'd send them home by the hand of those that know where I dwell, or make a hole in the ground and bury them: If any take up a book and read, and be offended at it, then 'tis, Scandalum accepitum, et non datum; an offence taken, not given. I throw a bone to my own dog under board, other quarrelling curs fall together by the ears about it, shake my poor cur, and peradventure, bite me by the shins into the bargain; the fault is not in me, I may give a bone to my own dog; nor in my dog it cannot be, nor in the bone; it is in those quarrelling curs, that fall together by the ears about that they have nothing to do withal. So I dedicate a book to my own Wife, for the use and benefit of my own Children, some Mastive fellows understanding that I intend such a thing, begin before hand to quarrel; the fault cannot be in my Wife nor Children, nor in the poor innocent Paper, nor in me it cannot be; it is my duty to inform my Children. There is an Act, that Tutors and School-masters shall teach no Catechism, but the Church Catechism, I am not restrained thereby. What's the matter these Mastive fellows quarrel about it, and be ready to come out with a Bowgh wough at me.

I have seen a country man walking by a country house, which hath stood somewhat solitary, out comes a great Dog with a Bowgh, wough, wough at him, the country man spreads his arms, runs to meet him, as if he would catch him in his arms, the dog seeing it, claps his tail between his legs, away he runs

### The Epistle Dedicatory.

runs ; the country man crys out, Begone ye cowardly Cur, begone, what afraid of a naked man !

This last year, travelling upon Bristol Road, I had a wooden Dagger in my hand, almost a swords fellow, which a Gentleman commended to a young Kinsman of his by my hand, and having it naked in my hand, meeting with a man on horseback, my self on foot, pretended some fear I put him into, shunn'd the way, and began to quarrel with me ; Begone thou cowardly fellow, begone, what afraid of an old man with a wooden Dagger, said I, for shame begone. So I say to these massive fellows, Begone ye cowardly fellows, begone, what afraid of a naked man ? what's the matter ye are afraid of ? can not a poor man and his wife talk lovingly by the fire side, nor in bed neither, but ye are offended at it ? 'tis but a wooden Dagger, come forth and fight it out with me and my wife ; non virgis, sed verbis ; I assure you she is a handsome women ; and some of your tribe love to deal in such ware ; love corporal uncleanness as well as spiritual : but she is too honest to deal with you upon such terms. You were Champions for the King, that you were, no marvel though the King lost the day, when his Souldiers are afraid of a wooden Dagger ; haile your Kingdom such slender props, it dreads falling by such weapons ? What's the master that Crackfart, your Blood-bound, attends my motion, and pursues me, and threatens me with Gate-House and Gallows, and Warrants grained forth for my apprehension ? Have ye no weapons in Davids Armory to fight withal ? sure he is not your King. But when I consider that you are the Locusts, and that the Locusts have no king but the Angel of the bottomless Pit, and that Prisons, Gallows, Banishments, Fire and Fines, are such weapons as come forth of the Antichristian Armory, and that your time is but short, I do not blame you, poor wretches, to be afraid of a wooden Dagger.

But good Wife, keep this Letter close. Well, poor Wat, shift for thy self from Form to Mislet, and leave the Woods, and take the Corn fields, and run counter ; take heed they do not course thee to the Gallows hill, and there give thee a turn, and make poor Wat cry, Squeak, squeak. But my Dear, I am in all straits and necessities sure to find a friend of thee, and I expect the worst that may befall me ; I am but positively high, yet above the reach of Envy ; and yet so superlatively low, that I am beneath it : Qui cadit in terram, &c. he that falls to the ground, can fall no lower ; as comparatively rich, as he that hath the world, and that satisfaction at home, which the world cannot afford abroad, and that content in you, which the world cannot afford me without you ; 'tis not the old witch the world, when we had it by the nose, nor since it hath caught us by the nose, nor my Lady Care her Cozen, could cozen you out of your old inmates, Peace and Patience : and were it not for you, with a great charge of young Children, I were, in mediis lacera puppe relinquor aquis, left as a free born English man, to enjoy the priviledge of a native birthright, which, is to beg, starve, or steal and be hanged. Yet I fear not the providence

The Epistle Dedicatory.

providence of God : I have had a back, but not without a coat, and found a God when quite without a groat, who fits my Stomack to my meat, and my mind to my coat, so that I can sing with Horace,

Sit mihi mensa tripes  
et concha puri salis,

Et toga quæ defenderit frigus  
quamvis crassa queat.

Give me a tripede for my table,  
and for my salt a shell,

My gown though it be coarse,  
so it will cold expel.

My Dear, painful steps and old age give me a summons to the grave. In my last Will, I had nothing to leave my poor Children, but each Child Adams Comb, I meant their fingers, with a desire of God's blessing ; which might prove a good portion to your self, a little of the world, with a great God ; something for bed ; nothing for board. I would now make you, if I knew how, as large a jointure as any Lady hath, if cordial affectionate words would do it, (to support you when that small assistance you have from me, ends) but I hope there is a jointure hereditary to you, which is your mo:thers; which as she told us, she lay under the sense of divine wrath for many years, without a God or Christ, ready to fall (as she apprehended) every moment into eternal misery ; but when houses, lands, husband, deceived of her jointure, and left with small Children, and all gone, the Lord came into her soul, and became all things to her, and for her jointure, sealed her a full assurance of Heaven. That jointure I hope will prove yours ; which is as much happiness as I can wish you.

I am the more large in my Epistle, not having seen your face nor my Childrens a long time, whilst head and heart hath stood almost an hundred miles asunder ; not knowing when I may, I take leave, and the good will of Him that dwelt in the bush be with you and yours : which is the desire of your truly affectionate Husband,

SIL AWL.

wally

---

A Dis-

*A Discourse betwixen a Poor man and his Wife.*

**VV**IFE, I can tell you more News from *Rome*; There is a Book, called, *Philonax Anglicus*; or, *A Caveat to Kings, Princes and Prelates, how they entrust a pretended sort of Protestants of integrity to commix with them in their Government*; Shewing plainly from the Principles of all their Predecessors, that it's impossible to be at the same time Presbyterians, and not Rebels. Faithfully published by Thomas Bellamy, Gent. Imprinted at London for Theodore Sadler, next door to the *Dolphin* in the *Strand*, over against *Exeter-houſe*, 1663. So much of the Title page.

The Dedication of the Book, *To the right Reverend Father in God Gilbert Lord Bishop of London ( now of Canterbury ) and Dean of his Majesties Chappel Royal.*

Bellamy is no leis than a *Papist* as by his railing againg *Zwinglius, Melanthon, Calvin, Martin Luther, Buchanan, John Wicklif, and others,* will appear; and by his esteem of the *Martyrs* in *Queen Maries days*, accounting them for Rebels. Now there is an *A&t of Queen Elizabeth*, that none shall sell any *Papist* Books, and yet here is a *Papist* Book licensed to be Printed; and *Crack-fart* at the end of his Intelligence in his Advertisements lets fly the Book, telling where it is to be had. And an honest Gentleman lately translated a Book out of the *French* into the *English Tongue*, and it would not pass the Press, and yet the *A&t of Queen Elizabeth* unrepeal'd. See what Medly here is, which puts me in mind of a business, it was thus; sometimes living at *Banbury* in *Oxfordshire*, I grew acquainted with one Mr. Sharp a *Bookseller*, who with a Companion of his, an old *Puritan* aswel as himself, got into the Church in the night (*Sharp* being *Churchwarden*) and threw down the Images, receiving some encouragement from a Doctor who held a *Visitation* in *Banbury*, being a *Peculiar* within the *Jurisdiction of Lincoln*, who delivered this Observation in his Sermon, *That it is the duty of every Christian to put to his hand to the pulling down of Idolatry*. Mr. Sharp is had up unto the *High-Commission Court*, where this Doctor was become one of his Judges, and to the *Clink* he must go: when he came into the Prison, certain *Papists* being likewise Prisoners there, one of them demanded of Mr. Sharp, for what Fact he was brought Prisoner? who answered, for throwing down of Images in *Banbury Church*. O sayes the *Papist*, *What a Hodg-podg is your Religion! we are put in for*

setting of them up, and you are put in for pulling of them down. And is not this a pretty *hodg-podg*, that an honest man shal not have the liberty to print against the *Papists* but be discountenanced, notwithstanding the aforesaid Act is still in force against printing and publishing *Papists Books*, very many of them having been burnt by Authority?

But Wife, to see how the *Papist* claws the *Bishop*, in saying that *those that you cannot bring into your fold by your sweet paternal Call, may be brought in by the power of your Pastoral Staff*. Again, Your knowledge is super-excellent in all things, there are incorporated in your sole person the vertues and faculties of thousands of others; That your fair soul ever appears like the precious Bird of Persia, called *Ibis*. The Reverend Father, that fair soul, to gratifie him again, rewards his good opinion of him with approbation of his Book, and with a *Shame-take-them* both together, to see the correspondency that is between them, the one a *Papist*, the other a *Protestant* in name, without any Schism or Clashing one against another; puts me in mind of the *Cat* and the *Rat* which was in our Cupboard not long since: you may remember you told me seriously that there was a *Rat* in the Cupboard, which when I had peopt into and saw, I used the best skill I had to catch; a *Blanket* must be fetcht, you held one end, I the other, the Cupboard thrown open, when the *Rat* leapt into the *Blanket* we must clap to, out comes the *Rat* into the *Blanket*, but wanted patience to stay till we caught him. In he comes another day, Then *Husband* (again) the *Rat* is in the Cupboard; a Gentlewoman one near our own quality, a *Wantcatchers* Wife, gave us a verbal Certificate likewise of her *Cats* super-excellency for *Mous-hunting*, which when we had obtained, my self being a discreet man, got a pair of *Tongs*, fearing lest any thing might interpose the sight of other, and wisely got out the *Cheese*, much like a *New-Moon*, and a proportionable quantity of *Bread*; into the Cupboard advanced is the *Cat*, and enemies now in sight one of another, some speedy execution is expected, but nothing but peace: At last I took up one end of the side Cupboard, and jumbled them together, up went the other end, and jumbled them again, but nothing would do, the Antipathy in Nature was quite gone: I looked in, and saw the *Prelatical Cat* and the *Roman Rat* sit as lovingly close together as might be, without any Schism or clashing: we threw open the Cupboard, the *Prelatical Cat* went home, but lost some credit by it: but hang't, what cares a *Prelatical Cat* for a little vulgar Credit, so long as he can keep the Master of the Companies good-will, and Master of the *Roman Rats* also. And is it not pretty to see the *Bishop* and the *Papist*, like two *Colts* nabbing one another by the Manes, or resembling weanling *Calves*, licking one another? Their courteous Carriage and loving Behaviour minds me of that paslage of *St. Francis*, who looking out at a Window,

window, and saw a *Frier* kiss a *Nun*, was very thankful there was so much Charity in the world.

Now Wife, I shall acquaint you with some of the passages in the Book. First, He commends *Seignior Beaumanoir* for a bloody Massacre, in these words, *Who like a Noble Cordial Cavalier engaged his Sword in the Kings behalf, and slew the Serpent, and freed the Monarchy from any more of the Serpentine servitude.*

It is well known that the whole Estate of the Church enjoyed a settled Peace, and all their Rights & Priviledges; al Princes with great devotion were Nursing Fathers and Protectors of it. There was a perfect Harmony for all matters of Religion and Faith between the Church of *Rome* and the Princes of *Christendome*: Anno 1515. *Martin Luther*, a man of a turbulent spirit, was the first that broke this long and happy Peace, puffed up with vain glory and ambitious conceit of himself, put himself upon higher strains, and as a man grown sick in his spirit, and of a fiery disease, he began to rave and defame all Church-Government, he abandoned the *Cloister*, cast off his *Habit*, and renounced all obedience to his Superiors; for now he preacheth against the whole Clergy and Tyranny of the Bishop of *Rome*, whose Authority in matters of Religion till that time was held Sacred.

He further saith, that the Lord *Cobham*, Sir *John Acton*, and Sir *John Oldcastle*, two of *Wickliff's* Disciples, were deservedly put to death for Heresy, Rebellion and Treason in *Henry the Fifth's* time.

He faith, *That this Heresy lay strangled in the Cradle untill Edward the Sixth's dayes*, whence some ends of it were taken up again with more ostentation than ever in that Prince's minority; and what rare effects of obedience were produced by that massacre in *Queen Maries* dayes, who brought them up to the Test, we may reade in our English *Chronicles*, wherein it is plain that in these pon five years of her Reign there was de facto more open Violence, Opposition, and <sup>†</sup>Rebellion, made by her own Subjects, then in many years before.

<sup>†</sup> Here he accounts the Martyrs for Rebels.

Again, But my abundant care to have the good People of England disabused clearly from that Abominable Rebellious Brood of Presbyters, that Viperous Crew of Cockatrice Christians. Again, speaking before of killing of Princes, denies it to come from Rome, for its opinions and practises is meere Calumny. Again, That so impious a thing as the murderring of Princes never entered into the heart, tongue, or pen of any true Roman Catholique. [Witness the Gunpowder-Treason.]

Again, *Luther* may very well pretend to have taken their water-course, from the *Wickliffs* and *Waldenses*, and they again to have borrowed from the broken Cisterns of God's Church, the ancient Sons of Disobedience and Rebellion, the declared Enemies and Cast-awayes of Christianity in all ages.

Again, *The Presbyter*, the legitimate successor of the Traitor Judas, who undoubtedly was the first Christian of this Crew Diabolical; their Pedigree can come but from that high and mighty Lucifer; their impious Opinions and prodigious Practises do clearly demonstrate them to be but from the Devil.

Wife, This is enough to acquaint you that Bellamy is a Papist, but I have the Book to give you futher satisfaction, and by L'estrange's approbation of it, in putting it in the Weekly Intelligence, letting it fly to further the tale of it, shews plainly what he is.

*The Bishop, Bellamy, Crack-fart their Brother,  
In point of judgment each like other.*

### MAGNA CHARTA.

Wife. Husband, the last Winter you and I fell into some discourse by the fire and brake off somewhat abruptly, you promised to begin with Magna Charta, and talk over three or four sheets more, now tell me what you did mean by Magna Charta.

Hus. Wife I am ready to make good my word.

W. But husband if it please you we will go to Bed, for our Coals will scarce-  
ly make a fire in the morning, and there be hardly any to be had at the Key.

H. Wife I am contented.

W. Husband put out the Candle, for that peice of Watch-light is all the  
Candle we have in the House; and good Husband be serious in this thing  
without flashes.

H. Now I will tell you what I did mean by *Magna Charta*, and  
shall be serious.

When in the days of Henry the Third there was great War between  
the King and his Barons, which began in his Father's dayes, and conti-  
nued in his time for many years, and both sides began to be weary, it  
came to this Result and Conclusion, that there should be a Writing  
drawn up between them, which should express the Prerogatives Royal  
of the King, and his Subjects Priviledges; which being decreed in  
High Court of Parliament, was called, *Magna Charta*, which was to be  
a standing Law to the Nation.

In which sence,  
I call the Sacred Scriptures *Magna Charta*, but more especially the  
New-Testament, in which are expressed Christ's Prerogatives and his  
Subjects Priviledges, and that by a perpetual Decree in the Court of  
Heaven, unalterable, irrevocable. The Lord Cooke in the second part  
of his Institutes, speaking of the *Magna Charta* of the Nation, saith,  
*That although it be but small, in comparison of other Writings, yet it is of  
great Use: As Alexander the Great was but a little man, yet he was,  
Rex Magnus, a Great King; and so it may be said of this *Magna  
Charta*, although it be but small in comparison of other Volumns, yet  
it*

it is of greatest use, and proceeds from *Rex Maximus* the greatest King ; figured out by *Solomon*, *Ezr. 5. 12.* *We are the Servants of the Great God, and build the House, which was builded long ago, which a Great King of Israel set up, and behold a greater than Solomon is here.* Nay He is both King, Lawgiver, and *Judg.*, *Isa. 33. 22.* and by this *Magna Charta* he will Judg the World; so faith *Paul*, *When Jesus Christ shall Judge the hearts of all men, according to my Gospel.* This *Magna Charta*, is the only *Magna Charta*, and is of greatest use ; other *Magna Chartas* [ may be Smutted with the Smoak of a Chimney ] or, as *Oliver Cromwel* said, *What tell you me of Magna Charta, Magna Faria ; the Petition of Right, the Petition of — but this Magna Charta is undefiled, Pure and Permanent ; Heaven and Earth shall pass away, but not one jot or one tittle of this Magna Charta, until all things in it be fulfilled.*

And however the Author of this *Magna Charta* by Hereditary Right is Heir-apparent to the whole World, and hath all Kingdoms at his disposal ; for by him Kings Reign, and Princes decree Justice, and must vail their Crowns unto Him, and give an account how they carry themselves in these great Places of Trust committed to them, and of their Stewardships whin they may be no longer Stewards ; Yet is he an absolute Monarch : And ast he Father hath delivered up the Kingdom unto him, and given all Power both in Heaven and Earth into his hand ; So also hath he another Kingdom, distinct from the Kingdoms of the World, which receives Power and Authority from Him to manage all the affairs of the same, without the assistance of Civil or Ecclesiastical Power ; Who by a Covenant of Grace reconciling them unto himself, by Faith in his own most precious Blood, to whom he hath made many precious Promises, which are the Priviledges he bestoweth on them ; as first, *He that overcometh shall eat of the Tree that is in the midst of the Paradise of God : They shall have a white Stone given them, which no man knoweth but he that hangeth it ; that they have free access to the Throne of Grace ; that he that toucheth them, toucheth the Apple of his Eye ; that although all the world be his, yet, they are his chiefest Treasure, they are bone of his bone, and flesh of his flesh, and such honour have all his Saints.* Many more are the Priviledges he bestows upon them, which a Volumn would scarcely contain : All which are contained in this his *Magna Charta*; and of such People doth his Kingdom consist, and such are the Subjects of his Kingdom. And the Tabernacle which the Lord pitched, and not man, shadowed forth in the Tabernacle which *Moses* instituted at God's Command; for, saith he, *See thou make all things according to the Pattern shewed thee in the Mount,* and *Moses* did every thing precisely, *Secundum formum, or Secundum similitudinem, after the form, fashion or likeness of it.* And Christ was faithful.

faithful to Him that appointed him, as *Moses* was; *Moses* as a Servant, Christ as a Son; and as *Moses*'s Institutions were Rules for the Church of the Jews, so Christ's Institutions in Gospel times, are for the Churches of Christ to walk by, which are contained in this his *Magna Charta*, his last Will and Testament, teaching them what to do; What Men or Magistrates command? No, *Whatsoever I have Commanded you*: And if *Nadab* and *Abihu* were smitten with Death by strange fire from Heaven, for offering strange fire, which was but a small matter as men may think, to take Fire from the Hearth, or else where, when they should have taken it from the Altar; yet, not being according to the Institution, see what came of it: And if the least aberration, deviation or going aside from the Law be damnable in point of Divine Justice, Is it a less sin to go aside from the Rule of the Gospel? If he that sinned against *Moses* Law, was so severely punished, of how much sorcer Punishment shall he be worthy of, &c. And if there be a Curse denounced against those that add to his Word, Is it not a sin to add to his Worship? the Lord complains of it by *Ezekiel*, *They set up their Posts by my Posts, and their Thresholds by my Thresholds.* And now I have told you what I did mean by *Magna Charta*. And whatsoever is used in the Worship of God, being not founded upon a Gospel-Institution, and cannot be warranted by a Gospel Rule, is Superstition, a Vain Religion; *Who required these things at your hands?* *In vain do they worship me, teaching for Doctrine the precepts of men.* And now I hope Wife, I have answered your request in being Serious, and you cannot but assent unto the truth of it.

*W. Husband, I am satisfied concerning the truth of it; but for the information of my Children, tell me where lies the difference between the Church of the Jews under the Law, and the Church of the Gentiles under the Gospel.*

*H. Wife, the Church of the Jews under the Law, was the Seed of Abraham after the flesh, by virtue of the Covenant which God made with Abraham; the Church under the Gospel is the Seed of Abraham by Faith, such as repent & believe the Gospel; such as heard the Word gladly, were added unto the Church, which are under the second Covenant.*

*W. Husband, How do you define a Church? I have heard it thus: Where the Word of God is truly Preached, and the Sacraments duly Administred, that is a true Church.*

*H. Wife, The Word of God may be truly preached, and the Sacraments duly administred, and yet no true Church: for, first, the Administrator may have no right unto the work. Secondly, The Persons wanting Faith, have no Right to the Administration: But it's Faith*

Faith and Order which make a true Church according to Christ's Institution. But a true Church according to that Godly Learned man, Mr. Hen. Aynsworth, who was never controverted by any, and whose Exposition on the five Books of Moses carry esteem with men of several Judgments, the Prelatical as well as others; *That a true Church is a People, called of God by the Gospel from the world unto the Communion and Fellowship of his Son Jesus Christ, in whom they are coupled, and built together to be an habitation of God by the Spirit.* The parts of it may be easily proved, being known Texts of Scripture which you are acquainted with, I shall not stand upon.

W. Husband, I have heard that the Church of England is a true Church; and many Preachers have insisted on it very much, to prove it to be so, because of the truth of the Doctrine taught in it, and the conversion of Souls by the Doctrine preached therein.

H. VVife, and so it may be said that *Rome* is a true Church, because there is some true Doctrine preached there, and in the Judgment of Charity, some Converted there; it followeth not that therefore *Rome* is a true Church. And it cannot be denied, but that many honest Godly men and women, and good Preachers have been born and lived in the Church of *England*, thousands of them: First, many that never saw the Corruptions in it: Secondly, some that saw them and did complain, and did bear them as burdens, as many may be instanced; which are no warrantable Presidents for men in these times wherein the Lord doth manifest more Light; for I can remember when Gospel-Institutions were not spoken of in the Country, no, not among old *Non-conformists*: A third sort who saw the Corruptions in it, and justly separated from it. And of each sort a charitable construction is to be had.

Yet the Church of *England*, as a National Church, was never founded upon a right Basis or Foundation; for the Constitution of it unto this day, and from the first Reformation of it, there hath been always much disension, and when it was all of one colour, in the darkest times, it was accounted a true Church; and since it became medly, it retains the name.

VV. Husband, when did the Reformation begin first?

H. VVife, in King Edward the sixths dayes, before which there was a general inundation of Popery over the Face of the Land, which continued until the Reign of the said King; and according to the Light which they then received, they endeavoured a Reformation, and compelled men to come to the Worship established by King and Parliament, which is that we call *Divine-Service*, or *Common-Prayer*, which when the Papists in *Devonshire* and parts adjacent heard of, they began to make some Insurrection, but when they were informed that it was taken out

of the *Old-Church-Rubrick*, only translated into *English*, they were prety well pacified. The course which the King and his Council took at that time, was such as seemed best, although not according to the Rule of the Gospel, neither could that good be done as many of them desired, there being many Great Persons that did obstruct and hinder what others would have done, especially of the Clergy. Contrary to this King and his Council was the practice of *Ethelbert* King of the East *Angles*, who when he was converted to the Faith, never compelled any, as Mr. Fox reports.

VV. Husband, do you think it fit for men to be compelled to come to the worship of God? our Bishop (as I heard you say) in his Sermon he preached before the Judges at the Assizes, urged them to put the Laws in execution; that where their hand was to short, he craved the assistance of the judges: he preached out of Canticles, Take ye us the little Foxes: he said he would unkennel them as fast as he could, and quotes Tertullian for his Author, that the Christians did compel the Heathen to come to their worship; and further said, that it was the Opinion of most of the Ancient Fathers, that those which our Saviour sent forth his Disciples to call to the Supper, which sat under the Hedges and High-wyes, were Schismatics and Hereticks, and approved of the course that Meccenas, Alexanders Schoolmaster prescribed him, which was to worship his God after a uniform way, and command all others to follow his example.

H. VVife, I could tell his Lordship when he quoted Tertullian for his Author, he might have wip'd his mouth on his Lawn Sleeves, for Tertullian saith no such thing; and if *Grotius* may be credited which I read, and this extracted, where, speaking out of the 14th of *Luke*, from the Greek word which is rendered *Coge*, Compel, he thus saith,

*Facit hic locus me memorem  
eximii inter-veteres Doctoris qui  
cum antea multis in Libris affe-  
verasset, Neminem ad professio-  
nem Fidei cogendum: qua in re-  
nibil dixerat quod ante se dixe-  
runt, Athenagorus, Arnobius,  
Minutius, Tertullianus, La-  
ctantius, & quicquid alicujus  
nominis ante se vixerunt, &c.*

*Cum hic locus manifesto per-  
tineat ad Gentiles adhuc Fidem  
non professus, &c.*

This place doth put me in mind of an excellent Doctor among the Ancients, who had affirmed in many Books, that no man was to be compelled to the profession of the Faith; in which thing the had said nothing but what *Athena-  
gorus*, *Arnobius*, *Minutius*, *Tertullian*, *Lactantius*, and as many as were of any Fame who had lived before them, &c.

This place doth manifestly belong to the Gentiles, as yet not professing the Faith.

And

And after faith, that this compulsion was no other than that of our Saviours, where he compelled his Disciples to enter into the Ship, it was *Nec trahendo, nec trudendo*, neither by drawing, driving, nor thrusting them. And whereas he saith, *That most of the Fathers were of that opinion*, that will be too hard for his Lordship to prove; and to bring the wisdom of a *Heathen* for a Christian's practie, sheweth no admired wisdom: And whereas he said, *He would unkennel the Foxes as fast as he could*; if all the *Wolves* should be unkennel'd, [himself with the rest of his Tribe must lie without doors] But for the Modern Writers, as *Melancthon, Luther, and the rest*, are against compulsion, *Luther* saith *Predicare anuntiare scribere volo neminem, autem adigam*, I will preach, and teach, and write, but I will compel no man.

And again, *Luther* saith, *Christus non vi aut igne homines cogere vult*, Christ will not by fire and force compel men. And *Tindal* saith, *Fides sua sponte non coacte agere vult*, Faith will work of its own accord, not by constraint: and he is a young Student in the *Universitie*, that cannot tell you, *Voluntas cogi non potest*, the Will cannot be compell'd. But what need we go to humane Authors, when we have the practice of our Saviour left for instruction and imitation: *He that hath ears to hear, let him hear*; and he that will not, let him chuse whether he will or no. When his Apostles moved him to command fire from Heaven to have destroyed them that received him not, see what he saith, *Ye know not of what spirit ye are; for the Son of man is not come to destroy mens lives, but to save them*. Wife, these things are so publickly known, that I might spare to make mention of them, but not yet known to my Children; and one thing more out of History. That which is recorded in the life of *Simon* and *Jude* the Apostles, as both *Gulielmus de sancto amore*, and *John Hus* relate, That when the Chief Ruler was very angry with those that defamed the Doctrine of the Apostles, and in great Zeal commanded a great fire to be made, that such opposers might be cast into it, the Apostles fell down before the Emperour, saying, *We beseeche you ( Sir ) let not us be the Authors or Causers of this destruction, who are come to publish the Doctrine of eternal Salvation; neither let us who are sent to revive those who are dead through sin, become the killers of those who are alive*.

And if there were an Act of Parliament, that all men should have faces one like another, and propose one man for a Pattern, it would be as easily brought to pass, as to compel all men to be of one Judgment; for he that hath a hand in forming of the face, hath a hand in forming the Judgment; and the forcing of men to forms of worship comes to as much, as the man's Penance which he performed in *Powls* lately at the later end of March, it was thus; A man had married an ancient woman

by whom he had no issue ; she dying, he married the daughter by whom he hath two children, and she great with the third ; they agree very well, and he is a loving tender husband unto her, nevertheless the Consanguinity must produce a Divorce : he stood in a white sheet rather then he will give a great sum of money ; he must make a publick confession of his Crime, by saying after one who had a paper in his hand, and for this his notorious offence, which is esteemed so by them, or at least dissembled so to be, he must desire the Congregation to pray for him ; all this while he resolves to continue his love to her, and that she is his wife lawfully. And such is a forced conformity to the formes of worship now in fashion : but when men are once got out of a dark dungeon, they will hardly be brought into it again . But fear of trouble may make men do that outwardly, which inwardly they detest, and so make Hypocrites. Mr. Fox reports of John Frith's Son who seeing his Father burnt, some of them who had a hand in his Father's death demanded of the young man how he did believe ? who answered, *Even as it pleaseb you.*

*W. Husband, So it is, that Great Men, and Parliaments, Convocations and Councils have deemed such a Reformation and Conformity requisite in well govern'd Kingdoms.*

*H. Wife, Elihu* one of Job's friends saith, that *Great men are not alwayes wise ; neither do the Mighty understand Judgment.* Convocations and Councils may err, as in the Council of Nice, where one *Paphnutius* withstood the whole Council, consisting of 300 and eighteen Bishops, and convinced them all : And Parliaments may (as we have seen) be sometimes wise and sometimes otherwise. True spiritual Wisdom, which is from above, accords with the Scriptures, but that which is beneath Scripture, and cannot be warranted by it, is earthly, carnal, sensual and devilish, and enmity against God. I have already told you in a former discourse that Convocations and Parliaments have nothing to do to make Laws for Christ's Kingdom, that's on his shoulders ; that were to charge him with want of wisdom, and his Laws with imperfection : For the souls of men and women he alone is the Law-giver, or else what Law-giver is he ?

The Magistrates power extends no further then to the outward man, to require obedience in Civil things ; neither can Great men (as we see) reform themselves, Convocation-men nor Parliament-men, they may awel undertake to sanctifie, justifie or glorifie a soul, as to reform a soul : Sanctification is the work of the Spirit, Justification the work of God's Free-Grace, by the imputation of Christ Righteousness, Glorification the work of the Father ; Christ dying for man is his redemption, Christ living in man is his reformation. What is the Magistrates place then ?

then? only to encourage, protect, keep peace and punish open and gross offenders.

*W. Husband,* doth not this derogate from the honour of a Magistrate, if his power extend only to temporal things?

*H. Wife,* If *Cesar* have his due he can require no more; and it would exceedingly redound to the honour of a Magistrate to give Christ the honour of his own Kingdom, to whom all honour appertains: The time will come when the Kings of the Earth shall bring their honour and glory into it.

*W. Husband,* The Kings of Israel did things of this nature, as *Jehosaphat, Josiah, &c.* reformed many things in the Church in those dayes, why may not Magistrates do the like now?

*H. Wife,* the Kings of Israel were Types of Christ in their Government, shadowing forth him who was to have the Government of his Israel, his Church, which is his Kingdom, according to old Jacob's prophesie, *The Scepter shall not depart from Judah, nor a Law-giver from between his feet until Shilo come:* and now *Shilo*, which is the King of Peace, is come, all other Regal power over the Church is ceased.

*W. But Husband,* there were no Christian Magistrates in Christ's time to commit the Government unto, which may seem to alter the case, and the Apostle biddeth us submit to every Ordinance of man for the Lord's sake.

*H. Wife,* if Christ had seen Christian Magistrates necessary for the Government of his Kingdom, he could as easily have turned the hearts of Kings and Emperours, as he could the owner of the Ass to send her at his demand, or brought the Fish to the Angle with money in his mouth to pay Tribute to *Cesar*. And whereas the Apostle bids Submit, &c. he means only in Civil things; otherwise if *Augustus* and other Heathen Emperours under whom they lived had commanded them to have worshipped their Heathen gods, they must have committed Idolatry: But *Nebuchadnezzar*'s Act of Uniformity, and *Daniel's* refusing to obey, cleares up the case fully.

*W. Husband,* How came the Power then to be re-invested in the Magistrate?

*H. Wife.* I'll tell you, The Pope pretending himself to be Christ's Vicar General, assumed the power of making Laws for the Church, and all matters concerning the Church was there determined; as we may see King Henry the eighth could not put away his Wife without Licence from Rome: The King cashiering the Pope, the power came to be invested in him, and so successively: but good Wife talk of somewhat else.

*The*

### The Consecration of the Font.

W. Husband, I heard that the Bishop lately consecrated a Font in the Cathedral Church, newly erected there; it seems it is made with rings to be carried about from place to place, that when they move household, as is hoped they willer't be long, they may carry it with them: But in what manner was it consecrated, and whence came this Consecration?

H. Wife, for the manner (as I was told) thus, The Bishop had the Common-Prayer-Book held over the Font, [one Idol over another] and a prayer written in a peice of paper in his hand, which he said, and the Doctors of the Church very devoutly kneeling about it, joyned with him in the performance of the duty. The silver Bowl, brought three miles by the hands of the Churchwardens, by the sober advice and discretion of that learned man Doctor Horwood the Parson of the place, was also consecrated. The Brazen Candlesticks were consecrated by Mr. Hanslip, both Reader and Chantar, after what manner I know not, but, if it were done with a Noddy-board, with which he is a dexterous man, it was aswel done as with the Noddy-book; But to tell you from whence

it came, as two † Popish Authors affirm, from Pope Pius † Sabellius. the first, who consecrated Fonts in the year 145. The Platina.

old Church Rubrick, which I have seen, retains the form;

*Exorcizate creatura salis et aqua per Deum vivum et sanctum, &c.* I adjure thee, O thou Creature of Salt and water, by the holy and living God, &c. in a most fearful manner, it would make one tremble to reade it, for it's little different from *Conjuration*: some say and call it *Conjuration*; the Font, the *Conjured Font*. If we take it from Pius it must needs be *Popish* and *Antichristian*: If from Moses's consecration of Vessels and Altars, &c. then it is a denying the Priesthood of Christ; for Moses was a Priest, aswel as King and Prophet, as appears by his making an Atonement for the People; and they may aswel offer a Ram or any other Sacrifice, as use Consecration: they endeavour by their practise to build up the Partition-wall of the Temple broken down, and pull from the Crois the Ordinances which Christ hath nailed thereunto. What have we to do with things under the first Covenant? and they shew themselves superstitious and prodigious Dunces.

W. But the Bishops of Rome were good Bishops (they say) for 500 years after Christ.

H. Wife, The bringing in of these things was no part of their goodness, they brought in one thing after another, until Superstition brought forth Idolatry.

W. Obſ.

W: Obj. They say that the Church hath power to order such things as to their judgment shall seem fit and requisite.

H: VVife, The Church hath no power to order any thing but what is already ordained. There is a Bird called a *Hickwall*, I have commonly seen them, and two of them will build in one Nest : and in this the Church of *Rome* and the Church of *England* are sister *Hickwalls*, they build both in one Nēast, *The Churoh*; and then we must believe in the Church. But I'le tell you one thing, which I shoule have told you before, but you prevented me by a quetion, there is a Village in *Gloucester Shire* called *Nimphfield*, there remains the ruines of a Chappel, I have seen it, and as the present Incumbent told me, it was dedicated to St. *Anthony*; we have his name in a Proverb, *Like a Tantony Pigg*. It's conceived he was a good Pigg-drencher, as famous as *Bacchus* and *Ceres* among the *Heathen*, whom they deified, being excellent for planting of *Vines* and breeding of Corne. In this Chappel, at the upper end of the Chancel near the Table, was the Picture of a great *Boar* upon the the wall, and a Font in the Chappel, which as some of the most sufficient in the Parish told me, they took out of the Chappel, and placed in the Church; where it still remains: If St. *Anthony* did either feed his Piggs, or lodge his Piggs, or wash his Piggs in it, it was awel consecrated as if the Bishop had done it. At *Salperton* in *Gloucester Shire* as some of the Parish have told me, the Priest's means were very small; they had one who was both Priest and Shepherd to keep Sheep, a very diligent man in his place; up he would be betimes on a Sunday morning (asthey call it) in Summer-time when the *Fly* was busie, dress his sheep, come to Church, and put his Tar-box in the Font, and ring the Bell; I am perswaded it was awell consecrated as if the Bishop had done it, for I take the smell of a Tar-box to be as wholsome as the Bishops breath.

W: Fie, fie, Husband, do not say so.

H: Wife, do you think I would mis-inform you or my Children either; for Superstition stinks worse than either a Pigg or a Tar-box.

I did not tell you how the Reverend *Wren*, Bishop of *Ely*, Consecrated the Chapel at *Ely-house*; he perfumed it with Superstition, which as he conceived might be an Antidote or Preservative against the infection which might be left there by honest men who had preached the Gospel; being a man of that sweet disposition, much like the *Fly*, which in summer will suck and feed upon an exrement, and let the sweetest Flowers alone; but if such superstitious *Fly-Blomes* be let alone they will quickly come to be *Idolatrous Maggots*. He Consecrated likewise the Cathedral Church at *Ely*; and celebrated Pope *Clement's* Ordinance, Pope *Melciades* Sacrament, Confirmation or Bishopping, with which the Boyes;

Boyes were so well affected, that to the number of fourty of them gathered themselves together and Confirmed two Mastive Doggs. Likewise one Boy brought two Wrenns to be confirmed, but the rest of the Boyes denying them the benefit of that Ordinance; cryed out unanimously, *Pluck off their heads, pluck off their heads, they may come to be Bishops in time!*

W. Good Husband be ruled by me; let the Bishops alone, they'll have you in Lobs. Pound one of these days, and put a Stony Dublet upon your threedbare Coate: They are men who pretend they love the King above any.

H. Wife, they love the King just as the Ivie loves the Oake. The Ivie is one of the best friends the Oake hath, it spreads its branches, embraces, clips, and huggs the Oake, but all this while draws sap from and is nourished by him, its love is but for it self. We know that Ivie is good for little but to harbour a company of dim-ey'd creatures, called Owles, as we say in a Proverb, *Like an Owl in an Ivie tree*: and so do they love the King, and kindly imbrace, and with pretended affections and plausible terms express themselves, because they draw sap from him, and are good for little but to harbour a sort of blind Priests, as very Moles as themselves; tis but Cupboard-love, all for the belly: for man can be but himself in every action, until the Love of God be wrought in him. Every good thing, the Philosopher tells us, is of a diffusive nature; fire and water are communicable creatures: so is love when it proceeds from a right principle. I cannot parallel their love to the King more fitly, than in my love to you. I saw that in you which as I conceived might make me happy, and did much affect me; one of a good report, of a sober life, and hanosome carriage, with other endowments; I gave you good words, and cogg'd and daub'd as fast as they (it may be) and all this while I was but my self in it; Poor woman, it had been better for you if you had never seen my face: So may the Majestical Oake say one day, *Would I had never seen the face of Doctor Ivie.* I have seen a stately Oake flourish without an Ivie bush.

W. Husband I pray you be sober in your expressions, and be not bitter towards them; we should love our enemies.

H. Wife I am not a man of that frame or temper of spirit, like Sir Jocelin Pearcie, who after the Gunpowder-Treason, brake out into great laughter, and being demanded wherefore he laughed? answered, *I cannot but laugh to think (if the design had took) how the Bishops would have flown up in the air like so many Mag-Pies.* Seriously, Wife, I love their Persons although I hate their Pybald Worship. I wish their eternal welfare, and that they would cry down the sins of the times, Idolatry, Superstition, Swearing, Whoring, fearful Imprecations, *Damnum and Rammum, The Devil fry my Soul in Brimstone, &c.* which are fit

fit materials to build Fortifications against the Invasion of Mercies, and will serve as fitly to draw the floodgates and sluices for the incursion and bringing-in of Wrath and Vengeance ; and will do more mischief than the Walls of Northampton, Coventry or Gloucester, if re-standing : To keep up sin and throw down stones, is but poor policy. When the Children of Israel served strange gods, then there was war in the gates. And let them give over the prosecution of the Fanaticks, for they'll never give over praying until they have prayed them down. Let them remember the Queen of Scots, in Edward the sixth's dayes ( as I take it) who sent an Army into England, but before sent privily to know which side John Knox and his Party took, saying, *She feared more the Prayers of him and his Party, than all the Kings Army.* And let our moderate Bishop leave his conjunction with his near relation the Papists, in saying that the Presbyterians were like Lorinus the Jesuite, who held it lawful to take away the life of Princes ; Let him mind his brother Gauden Bishop of Worcester, who said that the Presbyterians were like the disease called the Strangury, which was froth on the top, and blood in the bottom, [of which disease himself dyed:] and his predecessor Dr. Goodman, who made this Confession, dying in the Imbrie at Westminster, *That he dyed a Roman Catholick.* But to give the Patriarch his due, I think he was one of the best of them. But how can there be a Superlative where there is no Positive, a best where there is not a good ?

W. Husband, we have talk enough of this, will you speak of Doctor Warmistrey's Opinion, Dean of Worcester ?

H. Wife, which of his Opinions do you mean ? either that which he delivered about observation of Holy-dayes, from David's Example ; *When I see the Moon and the Stars which thou hast ordained :* David (as he sayes) walking forth in the night took special observation of the Stars placed in the Firmament ; so should we take special observation of the Saints, who have been as Stars in the Firmament of the Church, and therefore a day of Solemnity in commemoration of them we should not let pass. Or (2dly) do you mean that opinion of the observation of Lent, from the example of Daniel's eating of Pulse and drinking water for certain dayes, and from that example of his would ground the observation of Lent ? If you mean either of these, I shall say nothing, but this, If he had grounded his opinions from *Fortune my foe why dost thou frown on me?* or the other, *In the dayes of old when fair France did flourish ;* these places would have held out the truth of his opinions a twel as those Texts of Scripture. Or (3dly) Do you mean Local descention, which he holds, that Christ went down into Hell, into the place of the damned, in his humane body ? Or (4ly) That the Doctor hath power to forgive sins, not alone declaratively, but absolutely. If these, I'le not adventure to deal

Deal with him, for I know the Pope will take his part ; and two to one is odds at Football ; I being but one poor man, they may be too hard for me.

W. No Husband ; Neither do I mean his crying down of Gloucester for a Bloody City, and for Rebellion, that he did passing well, he could not but deliver the Message, he was sent for that purpose.

H. VVife, you say he did it passing well ; I pick something out of that word of yours, passing well ; but I'll say no more : But I wonder he stayed so long before he brought the Message. None of all the Lord's Prophets had so much time given them ; when they were sent forth, their Commissions were presently to be put in execution. The young Prophet must neither eat bread nor drink water before he was to deliver his Message. And the Doctor laid fifteen years before he brought his. It's to be suspected whether he be not guilty of the Rebellion ; much mischief might have been prevented had not he delayed time ; but when all was past and ended, then comes this Prophet with his Message ; *Consilium post facta imber post tempora frugum*, as the Poet speaks, *Counsel after the fact is like a shower of rain after Harvest to fill the Corne* :

<sup>+Gunpowder-</sup> When the <sup>†</sup> Traytors were hang'd, then came the Popes Treason. Pardon. But he came not until the Message would bring meat in the mouth of it, his Prebends place at Gloucester, and a thousand pound for the Crop (as his man calls it) and 200 l. per annum at Hampton, with his Message, altogether chopp'd in his mouth, it's a wonder it had not chok'd him : What's become of all those souls which died in those fifteen years, the comfort on't is, if in *Purgatory*, he is or may be as prevalent a man with the Pope to fetch them forth as any I know.

VV. Husband, I mean that about a man killing his own Father.

H. VVife, I understand now what you mean, thus ; That it is a lesser sin for a man to kill his Father than for a man to refrain coming to Divine Service established in the Church (in regard of the Ceremonies) the one was the killing of a particular person, the other made a breach in the Mystical Body of Christ.

First, Let us consider what a sin it is to kill a man ; The Ox that had goaded a man in the time of the Law, his flesh was not to be eaten, but to be burnt, the Lord shewing his displeasure thereby against killing. Next consider, that there was no Atonement to be made for Murder ; in short, the horns of the Altar must be no protection for *Joab* in the case of *Amasa* and *Abner*. The killing of a man's own Father, the sin by circumstance receives an aggravation ; to kill a Parent that hath been a means to bring him into the world, and to breed him up : *What, Brusus my Son ! a stab from a Son is worse than all the rest.* Now we will speak

speak of the *Mystical Body*, and what he means by it.

I conceive he means the Worship that is performed in the Cathedral Churches and Colledges, which he himself doth frequent, and where the Bishops, Deans, Archdeacons, Doctors, Chancellours, Canons, Dimicanons, Prebends, Organists, Singing-men and Boyes, Sexton, Vergers, Readers, as in *Pavls*, the Altar with the Appurtenances, and the Cherubims over the Altar, Basins a lesser and a bigger, with the Crucifix in it ; the Virgin with the Babe in her arms, Organs, Bell, Carpetting, Candlesticks, Scarlet and Purple Hangings, Tapestry, Vestments, Velvet Cushions, Capps, Copes, Tippets, Surplices, the Book of Common-Prayer, as the matter and form thereof ; the Chancellours Court for the Government thereof : all this approved of by the Convocation the representative body of the Church of *England*, and all the Parish Churches in *England* by their Ministers subscription and subordination ; this is the *Mystical Body* of Christ, according to the judgment of that Reverend Patriach, Dr. William *Wormstrey* Dean of *Worcester* : and whosoever (in regard of the Ceremonies) shal separate from this Church it's a lesser sin for a man to kill his Father. Wife, what think you of this *Mystical Body*? is it like the Church of Christ under the Gospel ? is this a Tabernacle of the Lord's pitching ? is such a Church, for the constitution of it, to be found in *Magna Charta* ?

VV. Husband, I am not willing to say much, but it is not as it should be.

H. VVife, you are alwayes like your self, Modest.

But for your further satisfaction, consider, it hath been said by one, that there are two Images of God ; the one is his *Word*, the other his *Spirit*. If the spirit in man break not forth according to the outward Image of his VVord, suspect that spirit to be rather Devilish than Divine : So let me say of this *Mystical Body*, if it be according to the Image of the Word, according to the constitution thereof, it's the Church of Christ, otherwise it's the Church of *Antichrist*. And so for the Worship, if it be not according to the VVord, it is Antichristian : for as I told you in our last discourse by the fire, as is his VVord so must his VVorship be, sincere, *quasi sine cera*, without mixture or composition of humane invention. I'll tell you of what this Chutch or *Mystical Body* may carry a fit resemblance, that which the Phyftians call *Molum*, a false Conception, never begotten by any seed : Neither was this *Mystical Body* ever begotten by any Immortal Seed of the VVord. This *Molum* or false Conception, is that which the Country Midwives call a *Moan-Calf*, bred in the womb by some natural causes, and at certain seasons of the Moon increased, the manner or by what, becomes not the modesty of my Pen to describe : So was this *Mystical Body* bred in

the womb of the old Whore ; and as that usually is brought forth in the night by the assistance of a Midwife, so was this at midnight in times of darkness, dame Gillian being the Midwife. *Polidorus Durandus writes*, that in the year 175, Pope *Damasus* brought in the prescript order of service. *Durandus* saith that in the year 1073, Pope *Gregory the 7th* brought in the prescript number of Psalms and Lessons ; Pope *Zacharius VII alianus, Clement, Adrian*, and the rest of the Popes successively made an addition, untill they bred it to be a very Moon-Calf, Nay *Monstrum Horrendum, in forme ingens, cui lumen ademptum*, a mighty ill shap'd fearful Monster, quite blind, for it hath no light but what it receives from the Candles, and that is but greasie light : as a man not far from us in Holy Orders said, carrying a pound of Candles through a Village upon his head, *This is the Light of the world.*

I could willingly speake a word of some of the particulars, and what the *Doctor* hath said himself concerning the Altar in a speech he made in the Convocation house, where he himself sat (as I take it) *Anno, 1639.* I took it out of the printed paper which he himself put forth. *Next unto the language of the Apostles and the Scriptures, most pure is the language of the Primitive times, and there I find no Altar but the Altar of Christ Crucified.* Again, *I love outward reverence, so that it be directed to right objects; not to Images, not to Altars, but to God himself.*

VV. Husband, he bowes now to the Altar himself, and saith what he said then was in the time of his Ignorance.

H. VVite, and what he doth now is since the god of this world hath blinded his eyes. Pope *Sixtus* instituted Altars, *Anno 125.* and Pope *Felix* consecrated Altars, *Anno 271.* at which time they began to be worshipped (as it is conceived) as our Reverend Bishops, Doctors and Dunces do at this day.

A word of their Vestments and Ornaments. I remember a saying of *Tertullian* which I have read : *Nihil dandum Idolo, sic nec sumendum ab Idolo, si in Idolio recumbere alienum est a fide, quid in Idolio videri,* as we may give nothing to an Idol, so we may take nothing from an Idol. If it be against the Faith to sit at meat at an Idols Feast, what is it to be seen in the habit of an Idolater ? *At cedunt apparatu et armamento Antichristi,* they go in the apparel and harness of Antichrist, saith *John Hus.* Dr. *Ridley*, who stood for these things in King Edward's time, yet when the time of his death approached, and he must put on the Popish Garments to be degraded, which he refused, but Bishop *Brock* caused them to be forced upon him, whereupon he did vehemently inveigh against the Pope, calling him *Antichrist,* and all that apparel foolish and abominable, yea, too fond for a Vice in a Play, as he said :

To speak of the Crois which hath been made an Idol, and by many Councils

Councils approved, and still in use to this day by the Formalists, wherein they much differ ; it were well if possible there might be a uniformity in the use of it : Some cross with the hand, some with the finger, others use the words but never put to hand nor finger ; it were a matter of some importance for the Convocation at the next Session to determine, or else to be referred to Rome for the right use of it, and to the Cross on the Popes triple Crown for the dimensions of it, being the true standard. But a word seriously, thus : Whatsoever hath been employed to idolatrous uses ought never to be employed in the Worship and Service of God. The brazen Serpent when once it came to be idolized, down it must ; and the *Israelites* when they came into *Canaan* must destroy all the Monuments of Idolatry, without exception of the Grove which *Abraham* had planted ; and the *Censors*, although not employed to Idolatry, yet being polluted by the hands of *Corah* and his accomplices, must never be used again as *Censors*, but must be cut out into plates to make coverings for the Altar. If things of lawful Institution once abused must never be employed in the Worship of God, can these things which are of Idolatrous and Superstitious use be less than abominable ? The Common-Prayer Book being none of Christ's Institution, as it never came from Heaven, so it never reached Heaven ; neither do men ever look for any return of this Prayer no more than the Bishop and Doctors of our Cathedral, when the four condemned Prisoners sent to them to be prayed for ; poor souls, esteeming the prayers of such devout men to be most available to do them good ; poor Mr. *Williams*, a man qualified with abilities to read, but never said sermon in all his dayes, but a man in Holy Orders and a fair Gamster at Tables, at which exercise he spent much of his time, but commonly all for dry Ale, he must perform this charitable work, and taking the Book, looking out the Prayers appointed to be said at the visitation of the Sick, goeth on to the conclusion, which he read, *Lord look upon these thy sick servants whom thou hast visited with thy hand, visit them as thou didst Peter's Wives Mother and the Centurion's servant. Restore these sick persons to their former health if it be thy blessed Will, if not, give them Grace to take this thy visitation, &c.* the men were only sick of the Halter, of which disease they dyed. The Reverend Bishop and Doctors departed without putting up any further request for them. Mr. *Williams* being demanded, wherefore he made use of that Prayer ? answered, *He could not find a fitter in all the Book.* Equivalent to such praying is the praying of the Cryer, he looks for no more return of his prayer than the Bishop and Doctors, and the Bishop and Doctors no more than the Cryer. If any man can tell any tale or tidings of a grey Nag, bay Mare, Greyhound-Bitch, Pottle-pot, or a Mastive-Welp with a cur rayl, by and by he annexeth a Prayer, *God save the King.*

The Chancellour's Court (whilst I speak of it turn your nose to the Pidlow, Wife, lest it offend you) for the Government of this *Mystical Body*, is the very same that is through the whole *Roman Monarchy*, and as when the Pope sent over his Collectors into *England*, promising for ten shillings, and not a penny less, a man might have pardon for his sins, and fetch souls out of *Purgatory*, *Omne veniale Roma*; and as at *Rome*, so here, every thing for money; a Licence to kill or dress flesh; a Licence to marry for such a sum of money, not a penny less; nay a *Churchwarden* cannot hazard his soul upon the Rock of *Perjury* but must pay money; for six pence take him Devil.

H. Wife, did you hear what was the matter with the Chancellor the other day?

W. No Husband, what did ayl him?

H. Ayle him, Wife, why enough did ayl him; take away his gods, and ask what did ayle him! the two Book-Sellers in *Gloucester* sold the supposed Papers of Mr. *Prin*, which told the Country, That they might choose whether they would answer to a Plea in Court, unless they could shew the King's Broad Seal for their Authority, and that no Court of Judicature could be held but in the King's name. Poor *Demetrius* was like to have his trade spoyled, which cost him many hundreds of pounds as he said, and complained to the Magistrates and Bishop: How the Book-Sellers came off I know not, they were questioned. Sir *Thomas Roe* Embassador in King *Jame's* dayes, comming into a place where St. *Paul's* Monument (as they said it was) pretending that his Spurs hurt him, put them off his own, and put them on St. *Paul's* heels: †It cost the King another Embassador to fetch him home.

being demanded wherefore he did it, he said, †That he knew St. *Paul's* mind, he was willing to be gone, he sees so little honesty in this place. And if he saw the equity of this Court, he would as soon take his leave.

Sir *Thomas Overbury* in his Characters faith, That the Hangman and the Taylor are Twins, they tumble both in one belly, they live by the Miseries of others. So are the Officers of this Court as near in relation. I shall end this with the story of the Lady who sent a man to a Bishop with a Letter, desiring him to entertain the messenger as an *Aparitor*, for he was a very honest man. The Bishop told the messenger that his Lady had spoyled all by saying he was an honest man, for (quoth the Bishop) We must have the [veriest Knaves] we can get. If the least Officer be a Knav, what must the great ones be?

H. Wife, what think you of all this Gente, prethee Sweet-heart tell me the Story of the green Dog which your Uncle's Maid told us of.

W. Husband, I'll tell you, for I know the place very well, I lived in him

Two miles of it many years. There was a man went to a Village two miles from the place where he lived, and there saw a Dogg which he had a mind unto, and coming neer him made much of him, and brought him away with him home to his own house, and used him kindly, fed him well, and tied him up for a time, and called him by another name; resolves to take him abroad with him to the place from whence he had him, and for fear his old Master should know him, colours him green: the new Master now will adventure his Dogg among his old acquaintance, the Neighbours admire the Digg, thought surely it had been a spirit; at last his old Master seeing him, began to suspect that it was his old Whitefoot; The Dogg went to his old Master and fawned upon him, and then his Master knew that it was his old Dog new dy'd.

H. Wife, I think you are in the right, 'twas just as you have said: I'll tell you how, and to what I could apply it. This Triumphy or Worship with its appurtenances, call it what you will, was taken up at Rome, brought over to England, and very good allowance was given it for a long time, and made much of it, coloured it with specious Titles, (*The Liturgy of the Church of England &c.*) and made it look very spiritual, gave it a name, called it *Divine-Service, &c.* Away it was gone home again to Rome from whence it was taken, by the space of twenty years, and we thought we should never have seen it again: And now the Bishops have brought it back again, and all this while 'tis but the old dog new dy'd, old Whitefoot.

We will now talk of the Officers of this *Mystical Body*, viz. the Arch-Bishop of Canterbury, to his honour be it spoken, &c. In the year 1098. Pope Urbanus ordained Canterbury to be the chief Patriarchical Seat. In the year 1099. Urbanus set Anselm the second of that name, Arch-Bishop of Canterbury, at his right foot in his Council at Rome, and in these words ordained him, *Includamus hunc nostro in orbem tanquam alterius orbis Papam*, We take in this Pope in our world, as a distinct Pope of another world. Some conceive, that the attribute of Grace was conferred then upon Canterbury, which makes the Pope and Arch-Bishop as nearly related as Grace and Holiness, which are inseparable, and yet true Grace and Holiness as far distant from either, as Canterbury from Rome or Rome from Canterbury. As for the lesser bugbear Bishops, who are petty Popes in their Diocesses, they are not worth the speaking of; The old Nonconformists long ago said, in their *Admonition to the Parliament*, that we may by the warrant of God's Word as safely subscribe to allow the dominion of the Pope universally over the Church of God as an Arch-bishop over a Province, or a Lord Bishop over a Diocese. As for Archdeacons, Deans, Brats of the old Whore, I could commend unto them an Epistle taken out of Sir Richard Barklay's *Summum Bonum*, pag. 213. *An Epistle of Beelzebub Prince of Devils, and Duke of Darknes,*

with all his Guard, and all the Potentates of Hell, To all Arch-Bishops, Abbats, Prelates, and Rulers of Churches, his well-beloved freinds now and for ever, Infernal salutation and league of inviolable society which can never be dissolved : We repose great confidence my wel-beloved friends in your Amities ; we rejoice much in you, because you agree very well in Opinion with us, and that you seek and procure with diligence those things that be ours, alwayes protecting and defending whatsoever appertains to our right : Know ye therefore that ye are in great favour with our universality, whose travel and diligence we accept with many thanks, because that infinite numbers of souls by your example, service, and negligence in doing the Work of God among the People, are led away from the Truth and forsaken, brought day by day to us, by means whereof the power of our Kingdom is greatly increased ; persevere therefore in your friendship, as faithful and assured to us in the work you have begun : we are ready in all things to recompence you with a reward worthy of you, and agreeable to your service in the lowest parts of Hell. Fare ye well, our blessing be with you for ever more.

Another sort of this Mystical Body are the Singing-men : One of them hearing the Bell toll, being drinking of Ale, swears he must be gone. Wife, you may remember what a Singing-man told a Gentlewoman, Yefairh Miftris we are a company of wicked Wretches of us, God help us, we drink Ale and Fuddle ; I am persuaded that our singing and praying does no good ; for the Scripture says, that the prayers of the wicked are an abomination to the Lord. But said the Gentlewoman, I heard that Mr. Williams was so drunk when he was at his devotion, that he pist in his Breeches as he read Prayer. Nay, quoth the Singing-man, I am an eye witness of that. Another who is both Reader and Chantor, being very busie in an Ale-houfe at a Game properly-called Noddy, in which he is much an Artist ; but hearing the Bell toll for Prayer, complains of the bondage, Oh, saith he, What a slavery do we live in, if the Bell toll, away we must be gone what busines\$ soever we be about. But sit still (quoth he to his gimbeters) I will make hast and be with you by and by.

One comes and enquires of a Singing-man's Wife, where is your husband ? She again enquires of the Boy, Sarah where is your Master ? the Boy answers, he went to drinck his mornings draught, from thence to the Colledge-Service, but since I never saw him ; Yefairh, saith the good woman, he is in for all this day, I would this Colledge-Service were far enough for me. I have heard some of the Fraternity speak of the carriages which have past among them ; A Pax take ye for a Rogue, how do you sing ? Zounds — and curse one another. Prethee Wife what doest think of such Worship and Worshippers ?

W. Truly Husband I must say as the Singing-man did, its abomination I think.

Another

*Another sort of the Mystical Body.*

Now for a Dung-Cart, I'le not be long filling it with the Members of this *Mystical Body*.

One Parson which I know, and have for many years known him, challengeth to Fight, Thresh and Preach with any man. Swear he shall ; I have heard him Swear eight Oaths in half an hour ; and eat Ale he shall as well as perform any of the former exercises, at which exercise having filled his belly, (*And when the belly is full the bones would have rest*) falls into a heavy sleep : His loving Neighbours, to cover his infirmity, laid him under a board until he revived, but were going to carry him home in a Barrow. Another time being at a Country Ale-house, met with a Farmer, where they fell at the exercise of drinking, until some difference arose in point of Judgment, and then to the exercise of Fisticuffs. There standing a Vessel of scalding Wort, the Farmer struck him down, like a Clown, backward, (not considering that he was a man in Holy Orders) where he scalded his Arse and his hand, and in that sweet pickle went to a Gentlemans House to have his Daughter dress his hand : But she bid him go home and come again another day.

Another, I know where his House is, but his dwelling is much at the Ale-house, [where Country-men keep Conveniences many times, but such as are without the Verge of the *Ait*; for they never go to Prayet there; nor speak any thing of exposition of Scripture, Cutting, Swearing, Whoring, Drinking never so immoderately tends to any harm] where this Priest had gotten such a burden of Ale, that he was not able to carry it home, but fell by the way with it, near unto a Brook side, into which if he had fallen, farewell for ever : But falling asleep in the place, a Gentlewoman dwelling near, tendering his reputation, sent two men with a hand Barrow to carry him home. But wee'l pass from the Hand-barrow to the Wheel-barrow.

Another Preist was so drunk, that he was by some persons in London carried towards a Justice of Peace in that condition ; but coming neare the place, he being awakened, parted with some money to be freed from that trouble. I have one Wheel-Barrow full more, but because it is so eminently known I'le be silent.

*Gutielius Mons*, (you do not know what that is in English) a Hereford shire man, Trappanner General he is, (a place of honour) but hath been so transand with the *P O X* to him, that his Neighbours excuse their refusing to hear him, by saying that they are afraid of receiving Infection from him. I know who had him in Cure, but could not do the work ; neither could it be cured by the Bishops breath when he was Ordained, although it seems to have much vertue in it. A sweet Member of the *Mystical Body*.

A Gentleman of very good Quality told a Knight and other Gentlemen at the Table, in my hearing, of a Devon-Shire Priest who had formerly been ejected for Scandal ; he was a Bachelor, but restored to both his Livings, to the value of 2. or 300 l. per annum, but had parted with one to another man as good as himself : They sate Drinking so long, that one of them fell dead under the Table and never stirred more : the other having been drinking in a Country Ale-house, went homeward very late, and was found dead in the morning upon a Green, *Talis vita finis ita*, lived drunk and dyed drunk : But if this may add any Comfort to their Friends, they lived and dyed Members of the *Mystical Body*.

Another Parson of whom it is publickly known in the Place he lived in, was so Drunk in the Pulpit that he began the Lord's Prayer three times before he could end it ; and at another time having a Paper put up to him wherein was exprest the desire of a Sick Man and Woman to have the Prayers of the Congregation, he was so Drunk that instead of praying he asked the Bands of Matrimony between them, saying it was the first time of the Publishing thereof.

Another, being led through Moor-fields between two Porters, an old Woman followed him, saying, *A Pillar of the Church, a Pillar of the Church*.

Three Priests of a company, being all Drunk in London, one of them stript himself unto his shirt, tumbles in the dirt, and cryed Murder.

H. Wife, I should keep you waking too long, if we should talk of all this Idle Drunken Tribe, and it is believed that the Scavenger might fill his Cart once a week in London, if he were able to load them ; but having other things to talk on, and the Cart prett well loaded, by that time it hath a Pillar of the Church on it will make the Axletree crack.

The custome at Newgate is to carry but three in a Cart, and we shall have six (as honest men as they) in ours. But because we have ten times six which we may carry at our leisure, we will drive away and let the rest alone until another time.

On with the Pillar; A Reverend Dean, who in his Journey to or from London lay at Henly upon Thames, where having good company, he began to solace and recreate himself with the Creature, and began to drink Healths, and good Healths too, to the King, Queen, and t'other Queen too, to the Duke of Yorkes, this Bishop and t'other Bishop too ; it was not in Puddle Ale, twas in Sack, and good Sack too. They drank so long till it came to a Reckoning, and a good Reckoning too ; but not without respect to a Member in Office of the *Mystical Body*, who was Reader,

Reader, Chantor and Sermon-sayer too ; they let him pay but a noble, when it cost every man else ten shillings. Alas, what was ten shillings a man in Sack, for six or seven men to pay ? In this they shewed their affection to the King, not alone by drinking his Health, but wisely considering that the more is spent in Sack, the more profit comes to the King by Custom : if the Dean had drank his seven Pulpits full, he had been able to pay for it. The Emperour of *Russia* hath all the profit of the houses where such liquor is sold, and there they will sit and drink until they spend all for the honour of their *Hoffidan*, as they call their Emperour ; nay, until they sell their Wives and Children : --- *That's Debauchness*. But these *Pickadilly* infirmities may be born withal in the Members of the *Mystical Body*, so long as they conform to the Orders of the Church, that makes a mends for all.

Some of these that drank Heaths, joyned with *L'Estrange* to apprehend me lately, who very uncharitably suspects me for a Witch, thinking that I can transform my self into several Shapes, and therefore hunts me in the day with his *Beagles* for a *Hare*, and himself at night for a *Badger*, and instead of putting a Bag in the hole, set a man with a lighted Torch in the mouth of the Berry.

And another thing, VVife, they can drink healths, wherein they not only offend God, but transgres against the King's Proclamation of the year 1660. and yet hunt and threaten to take away my life, although in what they hunt me for I have broken neither Law of God, nor known Law of the Land ; and the time may come I may tell them so.

*W. Husband I am weary of this discourse, talk of something else.*

*H. Wife we will talk a little of another sort of this Mytical Body, who ate like Asses which bear burdens beyond Imagination, and they are the *Pluralists* who are of this monstrous Mystical Body, and indeed are Monster-like-men, and carry Monstrous Burdens. I have seen a Calf with several heads, and yet but one body, and I remember the people said it was a Monster : So have there several heads and faces, and yet of that one Monstrous Mystical Body ; and may fitly be compared to the Water-beaters in *London*, who when they have a Tankard of Water on their shoulders hasten to be delivered : but put one of these fellows into the bottom of the *Thames*, and when they have the whole weight of the River upon their shoulders they feel nothing : So these, when they have two or three hundred pounds by the year, they do but carry the Water-Tankard, but put them under a Bishoprick of a thousand or two thousand pound by the year, they are insensible, feel nothing : They are like Arched Bridges, the more weight you lay upon them, the more able to bear. Indeed great bodies cannot be supported with a little. *Des Chartes* the Philosopher was of opinion that how-*

ever the soul was in every joyn't of the body, yet the proper seat of it was in a kernel of flesh which was in the Brain : But these Learned Men are of another opinion, that the proper seat of it is in the Belly, that makes them provide so well for it.

H. Wife, are not these pretty fellows to preach Providence to such poor folks as we are, and tell us what an excellent thing it is to live by Faith, *qui satur est pleno laudat jejunia ventre*, as the Poet speaks, commends fasting with a full belly : Faith will bring bread into the Cupboard they tell us, but it brings none in theirs ; and how that *Elijah* was fed by *Ravens*, &c. I remember a passage concerning a Commander who brought his Souldiers into the Field, and shewed them the face of the Enemy, encouraged them to go on and fight valiantly, and fear nothing ; although they might seem to have a sharp breakfast, he would promise them good cheer for their supper, but said he, I have some other occasion calls me away I must be gone. Nay, said one of his Souldiers, taking him by the shoulder, If our Cheer shall be so good, pray you stay and take part with us. So Wife I wish it were these Priests lots to take part with us, if so excellent a thing to live by Faith ; but if the means were gone which they have no Divine Right unto, O how pittifullly would they look, as we say in a Country Proverb, *As the Doggs were wont to look on the first Friday in clean Lent*. Twill be long enough before they wil follow the example of *Paul*, who wrought with his hands, or of *Musculus* the *Italian*, who as *Melchioraddamus* reports, wrought in the Town ditch of *Florence* for two Pence a day, and preach'd twice every Lord's Day. These Pluralists drive a prety Trade at Soul-swopping (some of them) and they are led to it *Regis ad exemplum, &c.*, by the example of their Spiritual-Carnal Fathers and Top-gallant-Mem bers of the *Mischieval Body* the *Bishops*: The souls of *London* for the souls of *Canterbury* ; the souls of *Salisbury* for the souls of *London* ; the souls of *Worcester* for the souls of *Winchester* ; the souls of *Exeter* for the souls of *Worcester* : So do these Pluralists, just as Horse-courters (in effect) Come, what swop between my Parsonage and your Parsonage ? my Parish and yours ; my souls and thy souls ? The first question is, what's your Parsonage worth ? the second question, What *Fanaticks* ? if there be any store of them, the Place is much invalid, worse by thirty pound by the year than a Parish which is clean Paper, which a man may write what he will upon (I can prove the point) especially if it hath the conveniency of another Living of the Parsons or Prebends place situate near it, that's a fair pretence. Doctor *Hardy* hath Swopt the souls of *Henly upon Thames* with Mr. *Cawly* for a parcel of Souls in *Sussex* : poor *Cawly* I doubt hath the worst on't ; although *Henly* may be better, yet the *Fanaticks* spoyl all : and if he can find any comfort in the place,

I dare promise it's more than they shall find by his Ministry. Dr. Shirborne hath Swopt Lidney in Gloucestershire for Town-hope in Herefordshire : ( Lidney better by 40*l.* per annum ) Lidney hath some Fanaticks in it, Town-hope clean Paper. Mr. Dashfield hath Swopt Berkly in Gloucestershire for Sutton-Badminton with Mr. Wood : He not stand to infarce any more. And as Horsecoursers when they have parted with a Beast, never care what becomes of him ; so these can slip whole Diocesses and Parishes through their affections with as much facility and ease as boyld Pease-shels, or the ribs of a Tithe Pig, well toasted, through their teeth, without any reluctance or remorse at all.

These men, in regard of their sufferings, may be accounted the *Priatical Martyrs* of this age; and indeed it were to be desired that some good Pen would take the pains to do as Mr. Fox, who wrote the *Acts and Monuments of the Church*, to Register them for the benefit of future ages. Undoubtedly the Book would sell well. And for that purpose Mr. L'Estrange is the most fit Person, because he may let fly to all Persons at the end of the *News Book*, who suffer under these heavy Pressures, to send up their names, together with the heavy pressures they lye under, if their modesty will permit it, they do not know what honour may come to their posterity (or benefit) thereby : I could give some encouragement. Mr. Tindal a Gloucestershire man, whom Mr. Fox calls *The Apostle of England*, born twelve miles from Gloucester, what with his Sufferings and what with his Prayers for them of the Family, I have not heard the like to hold out the profession of Religion in sincerity (as its believed) to this day ; and having much enquired, it hath been credibly reported, that ever since the Inheritance of the two Farms at Stinchcomb and Nibley, without addition or diminution, is still remaining to the Family. The petty difference between Mr. Tindal and these Martyrs only thus ; he maintained and defended the Priestly Office of Christ, and sealed it with his blood ; These oppose his Kingly Office with their livings and their lives.

And forasmuch as Ichabod hath made a false relation of these Martyrs in Gloucestershire, whereas he saith thus, that there are fourty six, (which is false) it will be hard for him to find twenty six. I can give an account of them all, and shall be able to nominate them upon occasion, and name but a few now; the manner and after what form, thus : In the Primitive Persecutions under the *Neroes*, some had Horses tied to their limbs & hal'd to pieces with those bruit Beasts ; some had their legs tied unto two young Trees bended together, and so were strid to death : The Persecution now not so violent as then, but born with as much patience as the former. A Preacher speaking that good old Jacob had one foot in the Grave, another in Heaven, a Scholar sitting under the Pul-

pit, spake, saying, 'Twas well Strided : so some of these are good Striders, but never strid so wide. Dr. William Niccolson Bishop of Gloucester Strides thence to Brecknock where he is Archdeacon, from thence to Llandilovor in Carmarthenshire where he is Parson, from thence to Llanfair, otherwise St. Winifreds, in Montgomeryshire, where he hath a Presentation sine Cura, without Cure or Care; from thence to his Bishoprick, he Strides two hundred miles in and out; the weight, as it is conceived, which lies upon him is 800 l. per annum, besides thousands for his Crop, and yet so patient in his suffering, that he could willingly have submitted to have Cleeve Steeple set on Gloucester Tower, seven hundred on the top of five : endeavours were used by the assistance of the right Reverend Father the Bishop of good Canterbury, but could not be effected : The ends aimed at were, what a hanosome convenient thing Gloucester would be, and credict to the Church ; and what Hospitality might then have been afforded. But let this Martyr pass for an old man, and a good Strider.

Another of the same brood is Dr. William Warmstry, Dean of Worcester, hal'd about with four bruit Beasts to Gloucester 20. miles, where he is Prebend, his poor Innocent Childless Wife, alas what hurt hath she done, that she must be hal'd about with him, and that under the conduct of two men and a foot-boy. She uttered a speech lately which pleased me well, *That now they were as safe in their condition as the Heavens could make them*; from Gloucester to Hampton and Rgborrough ten miles, where he hath 200 l. per annum, besides his full Crop at Gloucester, and part of the Crop at Worcester : From Hampton halled back again forty miles to Bromsgrove, Kings-norton and Moseley (as his man saith) the burden he lies under is 1400 l. per annum: but I think he over-burdens him ; yet willing to undergo more, endeavoured for Upton upon Severn, 200 l. per annum, but went to the wrong Patron ; likewise for the Bishoprick of Worcester, but went without it; what swop he hath made with White-Church in Warwickshire I know not, but gone it is. An eminent member in the *Mysticall Body*.

Dr. Brough Parson of Michaels Cornhill in London, Prebend of Gloucester, Dean of Windsor, having thousands of pounds for his Crops, and more money he might have had, had it not been for his charitable disposition ; but on a time enquiring what poor Widows there might be in Gloucester which wanted relief, he had a Lilt (as I heard) given him, which when he had obtained, said, *That he had set some money apart for that use*, and when they came to him, he gave each poor widow a new single Penny : I suppose they may be twenty or thirty. Let him pass for a Martyr, and a good Strider, for he strides in and out 200. miles. The rest I leave to L'Estrange, he shall be sure of my assistance. I could willingly,

willingly add one more Singular Martyr; Mr. Tomkins a knocking Martyr, that *Antropophagist* man-eater, whose disposition is like the Devil's name *Diabolus*, for he makes but *Dia-bolos*, two bits of a two brothers; for he eats up that Godly Eminent Preacher, Mr. Benjamin Baxter at *Upton upon Severn*, and his brother Stephen's Living at *Harrowington*, an honest man and a good Preacher; besides he eats up leven or eight hundred pounds by the year in other places, a greater Glutton than ever Mr. *Mariot* was; let him pass for a Belly-Martyr. As for Dr. *Poury*, *Reeve*, *Bredsoch*, &c. you may expect in the next Edition by *L'Estrange*. *Phassen Gherechiet undt GOTTO S Barmherischheit weret von nua bis eneuechiet.* [Priests Coveteousness, and GOD's Goodness endure for ever,] as the word in the Original hath it.

The Papists call Mr. Fox's Book of Martyrs, *A dunghill of Martyrs*: But if all the Martyrs of this kind, were brought and laid together, they would make a dunghill as big as that which is made of the rotten Eggs exhausted by the Gold-finders out of the Citizens Nests, and laid between *Islington* and *London*, and in time will smell as Odoriferously,

Another sort of the *Mystical Body* are such as once had cut themselves off from this Body, and now have cunningly inoculated themselves again; who called the Bishops first *Reverend Fathers*, afterwards accounted them *Rebel Fathers* and *Antichristian*, and now *Reverend Fathers* again.

The VVinter before the Act of Uniformity came forth there was a great wind which blew down tops of Steeples and Weather-Cocks, yet before the year came about there were more Wether-cocks than Steeples. And what a sad Persecution was like to come, I heard diverse of the Parsons say, *Bartholomew day*, being the 24th of *August*, compleated fourscore years from the day which the great Massacre began on in *France*, and diverse of them seemed to be possessed with fear; but the Persecution here fell out thus, many men stab'd their own consciences and there is an end of the Persecution with them. Some that marched with Sword and case of innocent Pistols exhorting to be courageous, and upon deliverance by small means, have clattered *Gideon's Rams Horns* and broken Pitchers together, and prest the Covenant very hard, and now *qui color albus erat*, &c. white then is black now: some that said they would live on *brown bread*, yea some that said, *they would live upon stones rather than conform*; yet now can preach that some things may be dispensed withal, and that some *brown bread is better than no white*.

I shall not yet speak of such, but of One whose judgment was thought to differ from his present undertakings, who heitor'd his Conscience, as he was told by one, and basted it for being a little skittish and kickish, that he made an *Ass* on't, and made the poor Jade carry a Bishoprick upon

upon its back ; *Reynolds* you call him, but *Reynard the Fox of Notwiche* you may call him.

One who had been a great *Synodian* in the time of the *Long Parliament*, told me he went to seek God to know whether he shoud conform, or turn out. The Lord (as he said) answered him by his own Reason, that it was better to conform and keep his Living, than to be a Fool and leave it to a Knave. This makes the Country man say, that there is but the breadth of the Shears between the Priest and the Taylour ; the one turns a Coat to get a Living, the other turns a Coat to save a Living.

A Falconer told a tale, I took it for no less than a lye ; that he kept his Hawk so long in the Mew, and fed him with Mice, that he was turned to be a perfect Owl, but the ensuing passage makes me credit it the more. One Mr. *Dolphin*, a man who would not conform by any means, having formerly removed from *Broadway* in *Worcestershire*, where there was a stream of water running by his door (being the Element that suits best with the nature of a Fish) but removed to a place three miles further called *Hunnybourn*, where there were great store of Geese, and less water, being famous for Geese, (*No Goose to the Hunnybourn Goose*) where this *Dolphin* dwelling among them was turned Goose, and in his white Feathers, I mean with his Surplice on his back, goes to Bishop *Morly*, then of *Worcester*, and kneels down before him with submission for his past carriage, is pardoned, received as a dutiful Son of the Church, and a Member of the *Mystical Body*.

Mr. *Collier* of *Blockley*, a great *Presbyterian*, very forward to promote the Covenant, having a Conscience of stretching Leather, put it between his teeth, and with the help of his Wife tug'd it so hard and strain'd it, that he made it wide enough to protect and save three hundred pound by the year.

The Bishop of *Worcester*, a new *Dr. Swoop-soul* since *Morley*, coming to *Evesham* a Market-Town in *Worcestershire*, saw a *Blackmore* about sixteen or eighteen years of age, and out of his good nature, rather than from any desire or desert of the *Blackmore*, would needs make a *Kir-sen-soul* of him ; a day is appointed for the purpose, Mr. *Collier* must preach the Sermon upon the occasion, and did, shewing the lawfulness of *Infant Baptisme* ; if he had preached the lawfulness of *Infidel Baptisme* he had hit the Nail on the head.

One Mr. *Brit.* who in the dayes of the Covenant called his Parish together on a day solemnly to take the same, which was accordingly performed ; but now the stream turning, he will prove constant, brown bread and small drink must be his diet, if not live upon stones, rather than Conform : but now the time is come he must appear before the Bishop, or turn out : To the Reverend Father he goes (and as he said) with

with great terror upon his spirit ; but when he came to the Bishop, the Bishop kindly salutes him with a *VVhat brother Brit.* Come, come, put to your hand and take it in your own sence ; which he did cheerfully, and home he comes, and then preacheth that *somes brown bread is better than no white,* and then to the Common-Prayer again.

*W.* Husband, what would you have the man to do, he did it out of Love and Pity to his Parish, not knowing under what Ministry they may be left unto ; and he is glad and rejoiceth that he did conform, because (as he saith) he hath since he was with the Bishop converted eight souls, which he takes as a seal of his Ministry, which is more than he had converted in many years before : and he seeing the Parish was willing, the Bishop willing, and his Wife willing, made him willing also, and then what hurt can be in it ?

*H.* Wite, 'tis *Cato's* case and *Ortetius.* *Cato* hath a mighty mind to *Ortetius* Wife ; he makes it known first to *Ortetius*, and goeth honestly to work, and then to his Wife expresseth his affection, telling both that upon condition he may have her home to his house for his use for such a time, he will give them so much money, and justly and truly it shall be paid. *Ortetius* is willing, his Wife willing, and home he hath her, uses her kindly ; when the time is expired, he proves honest according to his word, and sends her home with so much money. *Cato* is pleased, *Ortetius* Wife pleased, and *Ortetius* a well-contented-Cuckold ; and what hurt is in all this Wife ? here is a Commandment broken in this, and a Covenant in the other.

*H.* Wife, *Eusebius* reports of *Origen*, that living among the *Houthen*, they perswaded him to Sacrifice with them, but he refused ; they told him that if he would but hold up his hand, and do no more, that should be all they would desire, and then he shculd preach ; he hoping to preach, held up his hand, they clapt a Censor in his hand and cried out, *Origen hath Sacrificed, Origen hath Sacrificed !* This struck a terror to *Origen*, and it may to Mr. *Brit.* and take away his boasting, if he consider from whom now he hath received his Ministry : his Converts were Members of his Church before, but it seems Infidels, which is something a preposterous course, to make them members first, and then convert them afterwards ; something like the Bishop of *Newgate* and *Tyburn*, who receives men into his fellowship, administers the Sacrament unto them, makes them Members of the Church of *England*, and then brings them to the Gallows and bids them *Confess*.

A contrary effect of Conformity hath been found near unto us, in some men who made profession contrary to what their practice hath fallen out to be ; as first, in one whose name is *Hall* ; who not long since, being left unto himself, got a Wench with Child ; the Child murdered by the wench, he ran away.

A Tecond, whose mother ( whom you know) told me, that since her Son had been with the Bishop, the Devil was got into him, he was turn'd common Drunkard and Swearer, and would beat his Wife, (R. Beest.) A third is, Mr. Page of Ledbury, who the first day he went to reade Common-Prayer was imitten dumb and never spake since. If Mr. Brit. hath found such a seal as he speaks of, put that in *Annis Mirabilis*. These are Members of the *Mystical Body*.

Another sort of this *Mystical Body*, are the *Rats* or *Cu-rats*, who are set over the Flocks, who receive orders from their Masters to Potteage them well over whatever they do, in which they are not so diligent as in the Cathedrals, where they heat the Pottage three times in a day, to keep it from sowing, and yet can hardly keep it from stinking in the nostrils of many : And these will be Preachers too. And they are so pestered in some places with *Phanaicks*, that they cannot filch a Sermon, as their Masters do, but they are found out. Some of them who are privy to my infirmities, knowing that I am many times troubled with a pain in my right arm that I cannot heave a groat to my head, have come to me for some one who had plaid the Truant at a Free-School, and loyting about, his father displeased with it, he bethinks himself what courte to take ; and finding himself more fit to teach than to be taught, mounts the Pulpit in a Reprobate Parish, where none had any call to speak, the means being so small, and with a few ragged Notes which he patch'd together, puts off the ware : the Parish accepts on't, and takes him for their Cu-Rat. Then to trading he and I fell, and in a case of extremity, being so lame, not able to stir but with crutches, and troubled with the pain in my arm, I shewed him a parcel of Notes, nine in number, he put his hand in his pocket, took me money without asking price ; we are now both in stock, he for Sermons, I for money : not above groats apiece I had of him ; if he gave threepence apiece more than they were worth, he had quick return, that's something wroth. Then to work agen, and falls to drinking Ale very stify with them ; pleased the Parish well, but shortly packs up, and to another, and another and another place, until he got to Worcester, where he got Ordination, and a Living of threescore pounds a year in that Dioceis.

Another poor Rat came to me, being my self in a Trap, I mean a Prison, begging some of me, which I wrote there. I gave them freely; it could be but poor matter, from a beggar to a beggar ; but he got money by them.

One young Rat lately being in discourse with one, who told him that a man unregenerate his prayers were not acceptable but abominable : he answered, That if they were not available for himself, yet they might be available to do others good, if he prayed heartily.

Another

Another in Holy Orders asked one what a *Presbyterian* was, and what an *Independant* was? where the difference was between them? and thirdly, what *Free-Grace* was? which when he was told, replied that it was more then ever he heard before.

One Rat-master, having a Living of a hundred per annum, saith, that he can go to London, and buy Sermons to serve him all the year about, for five pound, and bear his charges into the bargain; which hath been his course.

Another old Rat, who hath lived upon other mens Bacon for many years, being Schoolmaster in a Market Town where good Preachers have been, he serving a Curacie now, and hath set his Son up at the Trade, who began since the King came in, and is like to do well, for he saith *That his Father will help him to Sermons to serve him seven years.*

W. Husband I pray you give over this Rat-catching, I am almost weary of it.

H. Wife, I'le tell you but of two more; one who served under an Impropriator for eight pounds per annum, removes thence to a place of ten pounds yearly, and out of a desire to do more good by his Ministry, as others do when they remove from a lesser to a greater; but seeing Preaching was the better trade to get money, gets some Sermons, and to't he goes: but hearing where a vacancy in a Parish was, thither he repairs with some of the best ware he had, and up into the little shop he clammers with it twice in one day. The Parish accept of him, and in a short time the pretty knave thrived so fast, that he was able in a short time to hang his Bed about with flitches of Bacon instead of Curtains. If I should say any more of him I know not how to end; take t'other Rat, I'le trouble you with no more.

A young man, servant to a Merchant, went away with an hundred pounds of his Master's money; but the business being taken up, and the young-man without imployment, resolves to take up that which will help whan all fails: a Preacher he will be. I met with him at a Cooks Shop in 63. he gets him some Canonical habit, Citsingle and all; up he gets into a Pulpit in London, with a good portion of Impudence as of Ignorance: some Youths of his former acquaintance put a Bill up to him, Desiring him to remember one in his prayer who had run away with an hundred pound of his Masters money. But Ordination is wanting: but by some means met with one Dr. Carr, as they called him (but I think no Doctor) who wanted a Rat; to trading they fall. Canst preach, said the Dr. twice in a day? yea, quoth the Rat. Canst preach once a day? Canst preach half an hour in a day? yea sir, Come along with me to the Bishop of Chichester. Away they go. The Bishop referrs the examination of him to the Archdeacon. Away goes Carr to the Archdeacon, leaving the Rat in the Room where I was, but returns with this answer,

That the Archdeacon had been drinking so hard, he was unfit for the work for this day, besides, that the Canonical hour will be past: Meet me at the Spur in Southwark on Friday, there thou shalt have a Horse and into Sussex, twelve miles from Chichester, we will go shibber to the Bishop, there thou shalt have Ordination.

Others came to me for Sermons lately by their Advocates: But I refused to let them have any, sending them to Ducklane, where as I then understood the Parsons Wives sold the remainder of their Husbands Studies and Sermon-Notes: I think some of them have took my counsel, for I went to enquire lately for some but could not meet with any. I asked them, if they did not use to sell such sometimes? they answered me, yea sometimes, but now they were without: At last I met with a parcel of very honest Sermons, but not fit for the times. A man that drives a Trade must provide Ware according to the Market: he that trucks for Sermons must be sure to deal for such as the times will take off, else they may stand upon his hand! good judgment is required in it. Sermons whose Texts are taken out of the *Revelation* are quite out of fashion, for you know, that the Bishop hearing that Mr. Hall preached a Sermon out of the *Revelation*, forbid him to speak any more thence: For indeed, if a man had free liberty to speak thence, he might quickly endanger the tumbling down of their kingdom. A man may with safety take a Text out of *Tobit* and *bis Dogg*, or where the smell of a *Fish* affrighted the Devil into *Egypt*, and raise Orthodox matter thence to please the times: or if a man take a Text that may touch Prelacy, let him be sure to play his uses far enough of the Point, or as old *Bussey* of *Stow* would play his *Uses* (in such a case) beyond Sea, and speaking as loud as he could, *O that I had the Pope here!* and this makes the Pope's Kichin SMOKE; And the use of this Point serves to reprove the Pope, and the Turk, and the great *Cham* of *Tartaria*, then there is no danger in it. But if he be wise, let him be sure to bang the Fanatics soundly, as the Bishop of *Winchester* did at a Visitation, and tell them, that the Church of *England* had brought forth four Bastards, the *Presbyterian*, *Independant*, *Anabaptist*, and the *Quaker*; and although a Gentleman spake fawcily, and said, *That if she had brought forth four Bastards, she must needs be a Whore*, he would never come at her again; yet who dare say any thing to him, so long as he is in the Pulpit, and hath Authority on his side? I hope he is as good a man as a Stage-Player, they can speak freely, without controul, Why may not he upon his Stage?

Or if he preach, as sometime Dr. Lewis did at *Tewksbury*; and shew the reason why *Melchizedech* was Priest and King, because the Priest's place was a beggarly place like *Tewksbury*, it would not maintain a man,

man, therefore he was King of *Salem*. Or if he preach, as he that preached at *Bartholomew's Exchange*, out of the *Acts*, the words of the evil Spirit in the *Exorcist*, *Jesu I know, and Paul I know, But who are ye?* and thence infer, speaking of the *Presbyterians*, *That there were a generation of men in this age, that the Devil himself did not know.* Or as he that would maintain the lawfulness of Ceremonies from *Paul's* saying, *Greet ye one another with a holy Kiss.*

Or as Mr. *Fox*, who prefer'd the Church Catechism before the *Garden of Eden*: In the *Garden of Eden* were Trees good and evil, in the Church Cathechism all good : In the *Garden of Eden* there were *Serpents and Scorpions*, in the Church Cathechism no hurtful thing. Such as these will pass. A man almost may say any thing, provided alwayes he pray for the *Right Reverend*, and observe the orders of the Church.

W. *Husband, you will hardly afford me time to speak. What, preach out of Tobit and his Dog ! Fie, fie ; or where the smell of a Fish fraghred the Devel into Egypt; what, out of the Apocryphal ! I am sorry to hear you say so.*

H. Wife, why may not a man preach out of the *Apocrypha* as wel as the wise Convocation by order of the *Common-Prayer Book* (as is to be seen in the Calender) approve of fourty Chapters or near so many to be read for Lessons out of *Tobit, Esdras, &c.* disinheriting the Sacred Scriptures, Bastardizing them : neither do I think they would take in their places so many out of *Daniel* or the *Revelation*.

W. *Husband, they are wise, they know what they have to do.*

H. Wife no doubt but they are as wise in this and other things, as that Synod which was called about the Mouse's eating of the Consecrated Bread, that *Fanatick* Creature disturbed the peace of the Church : what punishment might be fit for the Crime could not easily be determined ; Excommun. could not, he was no Member of the Church ; if a Member, little would it advantage the Bishops Court, wanting money to pay for his absolution. If the Cat should eat him, then the Bread had been twice profaned : kill him they could not before they caught him, and its questionable whether it were not before the invention of Mouse-traps ; no doubt but it put the Synod to a great deal of trouble. In things of like importance our Convocation is as able to manage as that Synod, and that Synod able to do as much good as ours have done, or would do, were they to sit seven years longer.

W. *Husband, what is this Convocation ? is it constituted according to Magna Charta the Rule of the Gaffel ?*

*This was discoursed  
on between two Do-  
ctors, the one a Dr.  
in Divinity, the o-  
ther a Doctor of the  
Civil Law, lately at  
a Sack-shop.*

*H.* Wife, for your satisfaction I'le tell you ; it is not according to the Rule of the Gospel for the constitution of it, for in the Churches of Christ in the Primitive times the Power lay not in any single person, but in the Members of the Churches aswell as in the principal Officers. This Convocation is of *Romes* Constitution, and left unto us by succession as it was in the darkest times of Popery, and as it is at this day under the *Romane* Empire, in which the *Layts* (as they call the common People) have no voice in the election of the Clerks, according to the government of the *Mystical Body* (as the Doctor calls it) the Church of *England*, the People being denied that priviledge for their precious souls which they have in some cases in temporal things for their perishing bodies. Beare with me for some homely comparissons and some circumstances, and I will tell you the manner of this Convocation and Constitution of it by and by.

*W.* Husband, I hope there is no need of such Complements between you and me, Pray tell me.

*H.* Wife, not long since I was standing in *Newgate-Market* in *London* where I saw at a distance a strange Creature mounted on the back of a Beast, but approaching near me I perceived it to be a Gentleman *Jackanapes* on Horseback, and the *Bears*, led by the nose, following him to the misery of the Stake, there to be baited with Dogs. This Gentleman is no *English* Native, but a Foreigner, whether of some parts of *Italy*, or *America*, I know not ; his habit is a Hairy Rough Garment, yet nothing but what Nature did afford him, and with the bridle on his arm (for so I'le call it) for imitation like himself (*very Ape* as we say) There is a Gentleman *John Priest* with whom you may parallel this Gentleman *Jackanapes* in some passages, who is mounted upon the Magisterial power of the Beast and with *Institution* and *Induction*, which is as pretty a Popish Knack as any is in all the Pack ; comes to the Parish, and they must take him, for better or worse, for their *Pastor*, although he never tasted of one bit of Bread which came down from Heaven, nor drop of living Water, to which he is a stranger ; *Watchman* or *Overseer*, although the Scales never fell from his eyes, nor ever opened by that great Occulst who only is in Commission for that purpose ; and follow him they must, although quite blind ; they must see with his eyes, and be led by him to the misery of the Ditch.

This Gentleman *John Priest* is no true Native, *qua Sacerdos*, as a Priest, but a *Romane*, and his habit a *Rough Garment* to deceive the People, according to the nature of the Beast, but not any Garment nor tag of any thing but what Nature doth afford him : For imitation apish and wanton with a *strange woman*, and nothing fits his fancy better than the fashions of the old *Whore*.

VWell,

Well, a Convocation must be called by whom ? this Gentleman *John Priest*, with the rest of the Gentlemen *John Priests* of the several Dioceses and Parishes must make choice of the Clerks, who are men called to the work of the Priesthood as himself ; and although the Bishops sit in Parliament by virtue of the King's Writ, yet they are of the Corporation and must have, not a finger only but a foot in it, and then as we say in a Country Proverb, the Portage is never the better ( what they are, we talked on before ) And whatsoever is brewed in the Convocation ( I may not say who grinds the Malt) being tund up into the House, and there a cork-put in the Bunn-hole, I mean confirmed by *Act*, is *Fus Divinum* : And the People must be led by the nose of an Implicit Faith, to believe that it is their duty to observe and practise ; which Implicit Faith brings more misery than the Bears are brought unto at the Stake ; the misery of the one is *Finite*, the other *Infinite*. If they observe not the Dictates and Commands of the same, they are Fin'd, Imprison'd, Transportation threatened, &c.

*W. Husband, what's become of Sions King all this while, one J E S U S ?*

*H. Wife, well remembred, shall I tell you ? they have served him as Herod, *Ponius Pilate*, and the *High Priests*, sent him into another world, or else transported him to *Tangier* or else where ; for (*Dens hic nibil fecit*) he hath not been seen or heard of here.*

*W. Husband, that is some comfort to them that shall follow after, if their Captain and Head be gone before ; but what is to be done in this case for remedy ?*

*H. Wife, nothing as I know of, but the old Weapons, *Preces et Lachrime*, Prayers and Tears ; wait upon God, and then you shall see, as *Athanasius* said in the like case, but (*Nubecula cito transitura*) a little Cloud, quickly past over.*

But Wife, you have put me out with your talking what I was going to say concerning *John Priest*, a little more ; when the House is adjourn'd, Acts extant, and the Bishop come home, *Country John Priest* in duty gives his Lordship a visit, and bids him welcome home, thanking him for his pains, &c. The Bishop gives *John* some account of their work (good thinks *John*) this will help to spin out a little time next Sunday in the Pulpit or Pue ; and then *John* addresses his speech unto his Neighbours.

*Neighbours, I have been with my Lord Bishop who hath given me a Narrative of the Proceedings of the House for the settling and right regulating thereof. The Church of England it's well known hath been accounted the most Glorious Church, and hath had the preleminence of all the Churches in the Christian world, however it hath been clouded and eclipsed by some Schismatical and Seditious Spirits in the late unhappy times of *Liberianism* ;*

*and*

and still Fahanick Spirits do abound; yet such good and wholesome Laws are enacted and made for the suppressing of the same, that the Church of England may be restored to its former Beauty and Primitive Purity: for never was there a more Learned, Pious, Wise, Grave, Judicious Assembly of Divines, of Bishops, Doctors, and Clerks, who are the Pillars of the Church, than England hath at this day, and who have laid out themselves aswell in Purse as Person for the reformation of those evils which are creep in among us. If after all this we shall remain obstinate, disregarding and undervaluing their indefatigable pains, studies and diligence used, and out of our Peevish Selfe-Conceitednes of our own abilities, New-Light forsooth, and Light within, and such like fooleries, whereas it is impossible that those who are but Layicks, Michanicks and other Tradsmen and Country men, who follow the Plow tayl, to have that Wisdom, Knowledge and Understanding, which they have attained unto by reason of their great reading and acquaintance in the Originals; especially if we consider that we are not under Heathen Emperours, but Christian Magistrates, whom in duty we are bound to obey, as the Apostle saith, Submit your selves to every Ordinance of man for the Lord's sake, &c. If after all this we shall remain as before, it behoveth all his Majesties Officers to put the Laws in Execution; and therefore Church Wardens look to your charge, take notice who are absent at the Prayers of the Church, make your Presentment, I'le put to my hand as by day I am bound. Well done Sir John Priest, you have made a fair speech. Well wife have a little patience and give him but halter enough, newell hang himself, or give himself such a fall as never Jackanapes had.

Neighbours, saith John, I have received orders from my Lord Bishop, who tells me that it is his Majesties will and pleasure that Children should be Catechized, I pray you send your Children; the next Sunday I intend to begin at two of the Clock: The neglect whereof hath been the cause of so much Heresy, Schism, and Sedition as hath been among us, the Youth having not been instructed in the right Principles of Religion.

The time being come, saith John where be the Youths that come to be Catechized? Ready quoth the Holy-water distillant, the Clerk.

Quest. What is your name? Answ. T. B.

Let me hear you say your Creed.

I believe in God, the Father Almighty, &c.

Q. Why do you say I believe, and not we believe?

A. Because every man must be saved by his own Faith.

Good Boy, saith John, twas well answered. You hear what he saith, That every man must be saved by his own Faith: And this serves to reprove and condemn the Church of Rome, who hold that a man may be saved by an Implicit Faith, and this very Faith say they drove the Devil away from the Collier

Collier. *The Devil asked the Collier*, how he did believe? he answered, As the Church believes. And how doth the Church believe? As I believe. At which the Devil departed. Whereat we know that every man must be saved by his own Faith. O Woman great is thy Faith; be it unto as thou believest: not as others believe. And Faith is a persuasion of the heart grounded upon the Promises of God, not on Churches and Councils.

The Papists tell us that such General Councils decreed such a thing, and such Learned men and Fathers were of such an opinion: we know that Churches have erred, and General Councils, as the Council of Nice, consisting of three hundred and eighteen Bishops; witness Paphnutius. It is not humane Learning that opens the eyes of the blind, that is the proper work of Christ. The Learnedst men have been the greatest Hereticks. Heresy (as on faith) is a Bastard, begot between a Learned head and an Unsanctified heart. Paul accounted his Learning among his all things, but Dung. Where is the disputer of this world? Apollos an eloquent man, instructed by Aquila and Priscilla, two poor Tent makers. And Christ revealed himself to poor Fisher men and Shepherds. I thank thee O Father that thou hast hid these things from the wise and prudent, and hast revealed them unto babes and sucklings.

*Neither must we pin our Faith upon other mens slaves, no not upon Kings and Princes. Not in thy Mighty, nor in thy Nobie after the flesh. Great men are as ignorant of Christ as any. The Prince of this world is not Christ: If they had known him they would not have Crucified the Lord of Glory. Nor obey any, further then their Commands consist with God's Commands, &c.* Well done John for one Article.

H. Wife, the substance of what John Priest hath said I have hear'd delivered by some of them and can name the persons, yea the example of the Collier for instance. Prethee speak thy mind wife, may not this go for a fall at foot ball?

W. Truly Husband, he hath over-thrown wher he hath said before; But good Husband give over talking for this time, I begin to be sleepy.

Hold a very little more and I will tell you this short passage of which I was credibly informed. In Katharine Coleman Parish in London, a Dutchman, a Jew, and a Papist came to pay their dues, (as they call it) but I cannot say they came together. But saith John Priest, Wherefore come not you to Church? I go to the Dutch Church. Wherefore come not you to Church? I am a Jew. Wherefore come not you? I am a Roman Catholick. John is very kind, receives his money, and farewell. Then another comes, also contented to pay his money, but Sir John suspecting him to be some sort of Phanaick, ask'd him, Wherefore come

in your Church? he said but little; Come, I know what you are, you  
frenes private Monks, you are Fanatick, I shall take a curse with  
you, I do prosecute them all against you; but very kind to his Countryman  
the Roman. To speak it betweene our selves, they say (wife) that there  
is more favour to be found under the Turk than under some that pro-  
fess to be Christians.

W. Husband I cannot forbear sleep any longer, the Child hath layd  
me so hard, that unless I fetch a nap I shall not have any milk for him when  
he wakes.

H. Wife, I'll ride betime in the morning and fetch a halfeworth of  
Ale, that will recruit you again.

W. Nay husband, take two farthings more off the Cupboards head and  
bring a pot, that will make us all drink. I must turn on my other side, pray  
have a care of the Child, and so Goodnight husband.

H. Good-night Good-wife.

E I N I S.

6 JY 50

